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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

BAISAKH 1980, APRIL 1923.

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू० ।=) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य ≡) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

(६) वैदिक सर्पविद्या। मूल्य ॥) आठ आने

(७) मृत्यु को दूर करने का उपाय। मूल्य ॥) आठ आने।

(८) वेद में चरखा। मूल्य ॥) आठ आने

(९) शिवसंकल्प का विजय। मूल्य ।॥) बारह आने।

(१०) वैदिक धर्म की विशेषता। मूल्य ॥) आठ आने।

[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३देवताओंका विचार मू०≡) तीनआने

(४) देवता-विचार। मूल्य ≡) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य =) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला। प्रथम पुस्तक। मूल्य ≡) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१) यजु०अ० ३० नरमेध। मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथबोधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढे तीन रु० है। शीघ्र मगवाइये।

मन्त्री—स्वाध्याय मंडल, औंध (जि० सातारा)।

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XX
No. IX.

BAISAKH 1980, APRIL 1923.

WHOLE No. 174,
NEW SERIES
No. 34.

THOUGHT FOR THE MONTH

SHAME AND GLORY.

Shame to the hand that steals the toiler's fruit,
Shame to the band that fashion such pursuit;
Glory in pain if, bleeding, still we stand,
Glory in death if yet we LIFE command.

ELIZABETH ARNOLD.

(कविता कौमुदी)

ther
that

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Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER X.

BEAMS & FLOORS.

The width of beams should be the same as that of the posts and its thickness one and a half time the width. Before a beam is put on the post a corbel is always desirable as it reduces the span of the beam, affords space and support to the joints in the beams and gives so much more height to the post.

स्तंभमूर्धनि निधाय पोतिकां उत्तरंतदुपरिप्रकल्पयेत्

मनुष्यालय चन्द्रिका०

विस्तार सदृशोत्सेधापंचदंडांयुतान्विता ॥
उत्तमा बोधिका ख्याता तार द्वित्र्यंशमुन्नता ॥
चतुर्दंडामध्यमा स्याद्गुणदंडाच कन्यसा ॥

कश्यप संहिता पटल ६

पोतिकातु त्रिधाज्ञेया नामभेदेन दैर्घ्यतः ॥
त्रिदंडा च चतुर्दंडा पंचदंडा यथाक्रमं ॥
महार्णवी च चित्री च पत्री च प्रतिलोमतः ॥
सदा विष्कंभतः कार्या पादेनार्धेनवायुता ॥

भृगु संहिता अ० ८

पादविस्तारविस्तारा पोतिका तत्समोदया ॥
पंच दंड समायामा श्रेष्ठार्धोच्चा कनिष्ठिका ॥
आयता सा त्रिदंडेन चतुर्दण्डेन दीर्घिका ॥
त्रिभागोना त्रिपादोच्चामध्यमा पोतिका भवेत् ॥

मयमत अ० ७५

पादाग्र विपुलं यत्तु तद्दंडमिति कथ्यते ॥

मयमत अ० ७५

A corbel should be of the same width as the post, its thickness should be the same as its width and in length it should be three to five times the width. When a corbel is five times long it is best and is called **महार्णवी, श्रेष्ठा** and when four times it is called **चित्री, दीर्घिका** and when three times long it is called **पत्री, आयता**. The tenon of the post should go into the corbel and the corbel should have projecting pegs going into the beam above. There should be at least two such pegs going into each beam

अन्तरालस्य बाहुल्यं गृहविस्तारतो भवेत् ॥

The thickness of the beam should be according to the span; as a general rule it may be baid down that the thickness should be two **अंगुल** for each **वितस्ति** of the span or about $\frac{2}{12}$ the length of the beam

पार्श्वयोः पोतिकामध्ये पट्टं पाद विशालवत् ॥

Between two posts there should be wooden braces at the sides. These should have the same thickness as the width of the posts and in breadth they may be a few **अंगुल** as they simply serve to keep the posts in position and bind them all together. These are necessary when beams rest not on two posts but on beams and posts.

वृक्षांगात्सुबलिष्ठत्वं आधारत्वं तथैव च ॥
तदंगानि तदन्यान्य प्याधेयानि यथाबलम् ॥मयमत

The strength of wood is according to its position in the tree and hence to have the best results it should be used in the same position as that it occupied on the tree.

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वृक्षाणां मूलमाधार मग्र माधेय मुच्यते ॥
शयितानां च सर्वेषां मूल माधारमिष्यते ॥
तथा तदग्रमाधेयं सदा संधौ प्रकल्पयेत् ॥ मयमत

In a tree the bottom is th support of all its parts and the top is supported by it; consequently in beams the bottom should be the supporter or the lower portion and the top should be the supported or the upper portion; this should be attended to in all joints.

मूलं मूलेन संदध्यादग्र मग्रेन योजयेत् ॥
मूलयोरग्रयोः संधिर्द्व्यनाशाय कल्पते ॥ मयमत

The bottom portion should not be joined to another bottom portion or the top portion should not be joined to another top portion. The joints composed of two bottoms or tops are to be deprecated.

व्यास दीर्घक कोणेषु नैतद्दोषकरं भवेत् ॥
ईशाने चाग्रमग्रेण मूलेनाग्रं तु पावके ॥
मूलं मूलेन निर्ऋतौ मूलेनाग्रं च वायवे ॥ मयमत०
प्रायश्च चूलिकादीनां व्यासे चैतद्विधीयते ॥ मयमत

When, however, some beams go from corner to corner while others go like a rectangle this may be allowed. For example if a pair of beams lie east and west or north and south and is to be joined by diagonal beams, then two ends may come in the North East corner and two bottoms at the South West while a top and bottom will come at the North West and South East corners. This is generally required in "U" Shaped houses.

दुर्बलत्वाद्द्रुमाग्राणा मबले बलवर्धनं ॥
स्संधिकर्म प्रशस्तं स्यात्सजातीयैर्वरैर्द्रुमैः ॥

As the top portion of a tree is weak and as it is desirable to strengthen the weaker pieces, it is desirable that the bottom which is stronger should be joined with the weaker. If the two beams to be joined be of the same sort or species, it would be better, as the state of the two pieces will be similar under varying conditions.

Beams have to be joined to form a long length more frequently than posts.

षट्शिखा झषदंतं च सूकरघ्राणमेव च ॥
संकीर्ण कीलं वज्राभं पंचैव शयितेष्वपि ॥
मयमत अ० १७

For beams also there are five sorts of joints viz—

षट्शिखा,झषदंत,सूकरघ्राण,संकीर्णकील, वज्राभ
अर्धपाणिर्द्विललाटे लांगलाकार षट्शिखा ॥
घनमध्यस्थ कीला च सामतापट्शिखाह्वया ॥१॥
स्वायामतिर्यग्बाहुस्थशिखं तु झषदंतकं ॥२॥
ऊर्ध्वाधस्ताद्यथायोग्यं यथाबलशिखान्वितं ॥
सूकरघ्राणमित्युक्तं सूकरघ्राण संनिभं ॥३॥
यथाबलं यथायुक्ति नानाबल शिखान्वितं ॥
नानाकीलैस्तु संकीर्णं तत्तु संकीर्ण कीलकं ॥४॥
वज्राकृति शिखं नाम्ना वज्रसंनिभमेवतद् ॥
एतस्मिन्पंक्ति संधाने संधिरेकाकृतिर्भवेत् ॥५॥

षट्शिखा—The two beams are scarfed half and half and to be joined with six tenons on one beam fitting into six mortices in a line like the tail of any animal, on the other with a peg in the center of the section and the beams to abut each other.

झषदंत—In this the tenons are in a line slanting to the length of the beams. Thus the mortices are not visible on any face of the beams and hence it is called झषदंत or fish-tooth joint or joint like the teeth of a fish.

सूकरघ्राण—This joint has the mortices and tenons sloping from top to bottom and look like the head and mouth of a

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bore सूकर and hence it is called सूकरघ्राण or nose of a bore.

संकीर्णकील—This joint has more than one peg through the joints. The thicknesses of the pegs and the distances between them varying according to the strength of the woods forming the pegs and the beams.

वज्राभ—The tenon in this joint is like वज्र or dovetail; it is thicker and wider at one end and thinner at the other and once fitted it is difficult to disjoint it. Sometimes this joint is made secret or not visible on the faces and if well made the two pieces join together as if they were only one piece. All very fine work is made of this sort and is afterwards veneered or covered over with another sort of wood of a higher order or quality.

शिखा दंतं च शूलं च विद्धं पर्याय मीरितं ॥
शल्यं च शंकुराणिश्च कीलं पर्यायमीरितं ॥
मयमत अ० १७

When a wood is cut or hollowed i. e. made into mortice and tenon it is called शिखा, दंत, or शूल, when another piece of wood is passed through the hollow left for it the piece passing through is called शल्य, शंकु, आणि, कील.

मध्यार्धमध्यमध्यं च त्यक्त्वा युंजीत बुद्धिमान् ॥
द्रव्यमध्यस्थ सूत्रस्य वामेऽवामे च दंतकं ॥

The mortice or hollow should be in the center of the section and the tenon should be half and half on both sides of the center line.

द्रव्यविस्तारमध्यस्था शिखा शीघ्र विनाशिनी ॥
अन्योन्य संधिविद्धं च शिखा कीलस्य वेधनं ॥
मयमत अ० १७

A tenon that projects out at right angles to the length of a piece of wood breaks very easily, so also one that meets a peg at right angles to it.

पुराणैर्न नवैर्द्रव्यैर्न पुराणैर्न वैरपि ॥
नवैर्नवानां द्रव्याणां योगो जीर्णैश्चजीर्णिनाम् ॥मयमत

Old and new,or seasoned and unseasoned pieces of wood should not be joined together, the joint should be between woods of the same quality.

जात्यैकयाशुभद मुक्तविधिक्रमेण ॥ भृगु संहिता०

Pieces of the same age and quality should be joined together as detailed above.

संकीलये दुत्तरबाह्यपश्चादूर्ध्वंदृढैःस्वोचितदारुकीलैः
वास्तु विद्या०
सारदारूद्भवं चैव स्थूपिकाकील मिष्यते ॥ मयमत

Pieces of wood should be joined together with appropriate pegs of wood on all sides and quite firmly. All pegs should be carefully made of hard and compact wood.

In making mortice and tenon or any other joints the following points should be attended to—

छिद्रं स्वल्पतरं विधेय मधुनादीर्घान्वितं छेदनं ॥
स्थूलं काष्टशिलेभदंतमुदितं निम्नं हि पक्वेष्टिकं ॥
पक्वं निर्गमनं सुधाभिरनिशं कुर्यात्तनुत्वं यथा ॥
पूर्वमानं समुन्नयेत्तदपरं शिल्प्युत्तमः शातयेत् ॥
वास्तु विद्या०

(1) The hole should always be a little smaller than the tenon or peg, so as to fit it well even after drying.

(2) The tenon should project along the growing length of the wood as formed on the tree.

(3) The tenon may be of wood, stone or ivory.

(4) The brick work should be for mortice or hollow only.

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(5) The hollow should be smaller at th etop than at its bottom and be filled with liquid lime or lead so that the tenon may not come out of brick work.

(6) Careful measurements should be taken first and the wood cut accordingly afterwards as once cut wood is difficult to be joined and used again.

संधि खंडस्य दैर्घ्यं तु स्वव्याससममुच्यते ॥

वास्तु विद्या०

The length of the joining pieces should be at least the same as the diameter of the piece or beam. It may be more but it should not be less.

स्तंभविष्कं भयोर्मध्ये न संध्येयं कदाचन ॥

वास्तु विद्या०

Two pieces should not be joined together between the post and the wall or any other support.

पादोपरिभवेत्संधिरंतरे नैव कारयेत् ॥

मयमत० अ० १७

The joints should be on the posts and not between two posts or supports.

युक्तयैव द्रव्य संधानं संपदा मास्पदं सदा ॥
विपरीते विनाशःय भवेदेवेति निश्चयः ॥

मयमत अ० १७

All joining work of all materials is to be made with skill and thought. Any mistake in this matter is sure to ruin the structure.

शयितानां च सर्वेषां मूलमाधारमिष्यते ॥
द्रव्याणा मग्रमाधेयं संधौ तु परिकल्पितं ॥

वास्तु विद्या०

In joints in beams the bottom of the tree should form the lower piece or support and the top should overlap on it and be supported. This should be carefully attended to in wooden joints.

उत्तराग्रं च पूर्वाग्रं सर्वेषां परिकल्पयेत् ॥

वास्तु विद्या०

Beams should be laid with the top portion of the tree towards the east or north. Particularly in round pieces this is necessary as the bottom is thicker and does not allow the rain or wind to enter the building. If the thin end were to face the rain or wind it would allow it to get into the building.

अंतर्मूलं बहिश्चाग्रं पार्श्वद्रव्येषु योजयेत् ॥

मयमत अ० १७

When joints are made on the sides the end of the tree should be on the outside and the bottom should be inside.

पुंस्त्रीन पुंसकमहीरुहसंधिकार्ये पुंसा च पुंविहितमेव तथैव पुंस्त्री । नैशोभयेन च नपुंसक संगमः स्यात् जात्यैकया शुभद उक्तविधिक्रमेण ॥

मयमत अ० १७

When woods of different qualities लिङ्ग are to be joined together then male trees should be joined with male ones or male and female trees may be joined but neuter trees should not be joined with any. For general guidance it may be stated that असार trees are neuter, अन्तःसार trees are male and बहिःसार trees are female. No list of neuter trees has been found by me as yet.

2 FLOORS.

स्तंभमूर्धनि निधाय पोतिकां उत्तरं तदुपरि प्रकल्पयेत ॥ मनुष्यालय चन्द्रिका

पोतिकां विरहितः समुद्गकः स्तंभमस्तक शिखाहितास्पदं ॥ वास्तु प्रदीप०

स्तंभस्योपरिकर्तव्यं पोतिकोत्तर वाज़नं ॥

मयमत अ० १७

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The flooring should be built on beams laid on the corbel, for if no corbels are used, then the tenon on the top of the post is endangered. Besides, as shown above, the corbel is useful for supporting the joint connecting two beams. The corbel if projected outside the post is useful for supporting the gallery also. The dimensions of the beams have already been specified to have (1) the same width, as that of the post (2) depth, one and a half times the width and (3) length, of course, from the outside of one post to the outside of the other. Indian authors never support posts on walls only. They specify that a post should be situated near a wall opposite to the posts in the verandah.

The dimensions of joints on the top beams are specified as under:—

अथोत्तरोच्चतदर्धतारं क्षुद्रोत्तरा ख्योत्तर पट्टिकांच ॥ मनुष्यालय चन्द्रिका०

उत्तरस्यानुरूपेण लुपानां तारमिष्यते ॥ वास्तुविद्या

लुपातीव्राष्टगुणो वलयो वंशविस्तरः ॥
लुपोर्ध्वे फलकान्यस्य तदूर्ध्वं भूमिकल्पनम् ॥

मयमत अ० १८

Joints should be half the dimensions of beams or their dimensions should be calculated as the dimensions of beams are calculated in accordance with the span and spacings apart. As a general rule the spacing between two joints should be eight times their thickness and their lengths should be eight times their spacings.

लुपामध्यादधश्छिद्रं वलयस्य विधीयते ॥

मयमत अ० १८

तदर्धं वेशनं तीव्रं छादनं लोहलोष्ट्रकैः ॥ मयमत०

If there are arches between two joints their thickness should be half that of the joints and they should rise to the top of the joints. On these joints and arches good hard bricks of half the thickness of joints should be laid.

निश्छिद्रं छादयेत्स्वोचितघनफलकाप्रस्तरेणोर्ध्वभागं

These bricks should be laid so as to leave no spaces between them. On arches stones or bricks and on wooden joints wooden planks should be laid of proper thickness and on these planks the flooring or terrace should be laid.

स्तंभात्तुपोतिकानीव्रं बोधिकाद्युत्तरं तथा ॥

कश्यप संहिता० पटल ९

In short all the dimensions of the posts, corbels, beams, joints, planks and flooring should be so calculated as to make the roof strong, stiff and sound-proof (*i. e.*, sounds of foot-stepts on the top should not be heard down below)

दग्धैश्चमृण्मयैश्चापिलोहलोष्टैर्यथोचितं ॥
गोपानस्योपरिष्टात्तुछादनीयं विचक्षणैः ॥

कश्यप संहिता०

मृण्मयैस्तुयथास्थैर्यं स्वेच्छया छादयेत् पुनः
इष्टिका सुधयावापि प्रच्छादन मलं क्रियात् ॥

मयमत अ० १८

The flooring may be of layers of earth or stone or brick and lime as one may desire, but it should be stable under the particular circumstances of its situation and use.

उत्तरेण लुपानां वै संधानं चार्धपाणिकम् ॥
लुपाभिः कूटसंधानं वेणुपर्वाभिधंभवेत् ॥

वास्तु विद्या०

The joints between beams and joints should be what are known as अर्धपाणिक scarfed, and the joints between joints and flooring should be what are known as वेणुपर्व *i. e.*, should consist of four or five layers in which no joint comes over the other as explained in 'Bonds' above.

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महार्णवतरंगाभंतरंगं परिकल्पयेत् ॥
पादमर्धंत्रिपादं वाभित्वास्तंभस्य निर्गतं ॥
कश्यप संहिता पटल ६

The joints and planking or joints and arches should appear like the waves of a sea and they should overlap the wall from ¼ to ¾ of its width and should project similarly beyond the post also. This projection would be a sort of cornice at the floor level.

लुपामूले च कर्तव्यं सूत्रमेकं वितानकम्। वास्तुविद्या

At the bottom of the joints there should be plain ceiling in one line.

पादानामंतरं छाद्यं फलकैः सारदारुजैः ॥
अष्टांश बहलं छन्न फलकाछाद्य मूर्ध्वतः ॥
मयमत अ० १६

तत्रमध्यस्थिता वापि सौधे शैले समाहिता ॥
विधेया वाजनस्योर्ध्वे भूतहंसादिकावलिः ॥
मयमत अ० ७६

The space between two posts may be ffilled with good compact planks and the tthickness of these planks should be ⅛ the wwidth. These planks will be at the bbottom of the joints and there will be pplanking and flooring above the joints hhidden by these planks. On these pplanks—or it may be plaster or stone—mmay be depicted pictures of birds, bbeasts etc.

The flooring, if of stone and lime ((concrete), should consist of five layers cof materials as noted below mixed wwith lime.

कराल मुद्री गुल्माष कलक चिक्कणसाव्हयाः ॥
चूणेपियुक्ताः पंचैते सर्वकर्म सनातनाः ॥
अथयाक्षबीजमात्र शर्करासा करालिका ॥
मुद्रबीजसमाक्षुद्राशर्करा मुद्रमिष्यते ॥
सार्ध त्रिपाद द्विगुण किंजलक सिकतान्वितम् ॥
चूर्णस्य शर्करा शुक्त्योर्यद्गुल्माषं तदुच्यते ॥
पूर्वोक्तमात्र सिकता चणकश्चूर्ण मानतः ॥
क्रियार्थंपेषितं कल्कं, चिक्कण मस्तुकेवलम् ॥
मयमत अ० १८

कराल,मुद्री,गुल्माष,कल्क, चिक्कण are the five sorts of stony material that is used with lime (to form concrete) in all sorts of works. This concrete is useful for any work

कराल—Clean sand as big as the fruit of अभयाक्ष and रुद्राक्ष or bigger than these

मुद्री—Clean sand as coarse as मुद्र not bigger.

गुल्माष—Clean fine sand similar to the mixture of shell lime with 1½ to 2 times good, sharp, clean sand.

कल्क—Only sand ground so as to form a material like the paste of gram flour.

चिक्कण—Very fine muddy sand.

केवलेनांभसापूर्वान्पूर्वास्त्रींस्त्रि प्रकुट्टयेत् ॥
पूर्वोक्तानां च पंचानां विधातव्यं पृथक् पृथक् ॥
कराल मुद्री गुल्माष धनमेकैक मंगुलम् ।
कल्कमानं तदर्धेन तदर्धार्धं तु चिक्कणम् ॥
तत्र तत्र तदुक्तेन द्रव्येण परिकल्पयेत् ॥
निश्छिद्र मिष्टमानेन गोत्र मिष्टकया दृढम् ॥
लुपोपरीष्टिकातारे चैवं चूर्णक्रिया भवेत् ॥
आच्छादनीयं यत्नेन तद्धनं छादनं विदुः ॥
मयमत अ० १८

The first three viz कराल, मुद्री and गुल्माष should be clean washed three times before use. These five sorts of materials should be stacked in separate heaps and should be used in separate layers. कराल, मुद्री, and गुल्माष should be laid in lime one over the other in one अंगुल layers. On this कल्क should be laid half अंगुल thick and the final

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layer should be of चिक्कण one eighth of an अंगुल thick. All these to be laid down on brick or stone flags laid on joints so as to leave no holes and to break joints in such a way as to have no top joints on any one below. Roof or floor made in this way is called or known as "Solid floor" घनंछादनं.

दधिदुग्ध माषयूष गुडाज्य कदलीफलैः ॥
जलैश्च नारिकेलस्य चूतपक्करसैः सह ॥
कल्पितं शिल्पिभिर्यत्तद् बंधोदकमितिस्मृतम् ॥
ततो बंधोदकैरेतान् संक्लेद्य क्रमशः कृती ॥
जलस्थल प्रयुक्तेषु यथेष्ट घनमिष्यते ॥

मयमत अ० १८

A mixture composed of the following materials is called बंधोदक Water proof by Engineers. (1) दधि curds (2) दुग्ध milk, (3) माषयूषDecoction of माष (4) गुड agari or Gur, (5) आज्य Ghee or clarified butter, (6) कदलीफल Ripe plantain fruit, (7) नारिकेलजल Juice of wet cocoanut, and (8) चूतपक्करस Juice of ripe mangoes. Some authors add (9) Glue चर्मखंडरस, to this. When कल्क is put in, this solution is to be sprinkled on it and it is to be beaten and when चिक्कण is put on, it is to be rubbed hard with this solution. Any thing built in this way whether on land or under water is as compact as one may wish. Such a terrace does not crack or leak and once set is very hard and strong.

After a floor is made in this way it is to be kept wet and not used for at least two months and this period may be extended to six months with advantage.

षण्मास मुत्तमं प्रोक्तं चतुर्मासं तु मध्यमम् ।
अधमंतु द्विमासं स्यादेषामुषित मिष्यते ॥

मयमत अ० १८

Instead of चिक्कण the final coating may be of श्याय cement. This is lime twice burnt as under :—

(1). Lime kankar is once burnt, slaked and sieved. Then it is mixed with an equal quantity of Surkhi or powdered bricks and sand and well ground. This mixture is made into brickets and allowed to set.

(2). The brickets as above are reburnt, and when cool, are ground fine and this is called श्याय

This श्याय lime is known to be able to set hard even under the flow of a clear overfall and was used in the times of the Marhattas for water-pipes and drainage sewers. These pipes are made of concrete as specified above and plastered inside with श्याय. Water does not form moss on this plaster as can be seen in such pipes in Poona, and Ahmadnagar.

WITNESS OF ARYAVARTA.

(BY PR. T. L. VASWANI)

The Vedic age, it is said by the Western critics, was an age of childhood of the Race. Suppose it was ! The Kingdom of Heaven is for the Child. It is the kingdom of babes crowned with simplicity and loveliness and love. These "child-souls of the Aryan Age were in truth among the Elders of Humanity. They came in the morning of history to lead Civilization. A Nation must make a mess of things without some 'Child-Souls' to lead it on.

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"Objectivity", "Nature" is an important category of Vedic thought. Nature is viewed more on the stage of the Sublime than as a vesture of Beauty. The latter was, it would seem, the central thought of ancient Greece. The Vedic Singer was impressed by "infinity" in Nature. Perhaps beauty, as majority view it—is a category of the finite. It gives you *repose*. The Beautiful is a call to man:—"Come! and have thy rest here in this finite form. The sublime sounds a note of "infinity". It sends a thrill of reverence. It awakens "aspirations" towards a "Beyond".

It is a great stimulus to progress,—this consciousness of our debt to the Past. Ancestor-consciousness is an element in national as in religious life.

Modern outlook is broadening. Is the *in-look* deepening? Are our spiritual sensibilities keen? Is our fellowship with life as rich as was India's in the long ago?

Mathew Arnold, in a significant passage, pointed out that literature must render an adequate interpretation of the activities of life. The value of Aryan Literature will be appreciated by the West in the day we show how Ancient Wisdom can help us to "see life steadily and see it whole" and to solve some of the problems of today.

The glory of ancient India lay in keen perception of the *reality* of the Inner World.

The 19th century began with a great assault upon the ancient Indian Ideal. The century closed with a cry:-Back to the ancient Ideal. It may be the task of India in the 20th century to interpret the Ideal to the Nations and help it to be a shaping power of a New Civilization.

What *constructive power* is revealed in the Ramayana and the Mahabharata.

The Hindu race was gifted with a great mind. That mind made the Culure and Civilization of Aryavarta. What refinement, what humanity,what idealism in the religion and life of ancient India! At a time when other nations were still offering animal sacrifices, India attained to a realisation of the *inner sacrifice*, of which a symbol was the flowers in worship to the gods.

India's glory in the days of her greatness was not her palaces and pleasure-gardens, but her *asrams*, her temples, her *tiraths*, her homes of culture, her schools of philosophy, her universities, her literature, her art, her songs. And they were a witness to a wisdom of life, a vision of the things of the spirit. Forgotten are these things by most of us in tumults of today. Forgotten but not yet lost. For even today, our hearts give some response to that wisdom when interpreted to us in terms of modern consciousness; some memory of ancient wisdom yet slumbers in our hearts. And I have a hope, an aspiration that the memory may be revived in the nation's youth for the highest service of India in the coming days.

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THE GENERATIVE SYSTEM

(BY PROFESSOR SATYAVRAT SIDHANTALANKAR).

It is of utmost importance to fully understand the physiology of the sexual organs if one wants to escape the dangers resulting from utterly wrong and harmful information which is otherwise called as "Blessed Ignorance". Is the boy ignorant who though carefully hiding his generative organs with dress and shame has an endless curiosity and fascination for these parts of the body? The object of this chapter is to dispel the clouds of mystery that enshroud this subject by giving up-to-date scientific information on the anatomy and physiology of the generative organs so that a student might listen to these talks with as much self-control and self-possession as he commands on any other occasion that vitally affects the problems of his life.

The parts of the generative system of the female are internally placed while those of the male are placed externally. We shall deal only with male organs in this chapter.

THE PENIS.

The penis is a hollow and spongy organ serving two purposes—(a) Urination and (b) Copulation. Its size is not an index to virility or the power of reproduction provided the organ has not been atrophied through misuse. It contains a number of blood vessels which are filled with blood under sexual excitement causing distention and erection of the organ. The response of these blood vessels to physical or mental stimulus is too quick and a slight impure thought might cause erection of the sexual organ by stimulating the erectile tissues. But a little control of the mind or a little diversion is quite enough to bring the organ under erection to a normal condition. Many abnormalities of sexual life begin from the day when a boy experiences the first erection which comes to him as a mysterious event. Good company and personal cleanliness are the greatest factors in the preservation of sexual purity.

PREPUCE OR FORESKIN.

The body of the penis is covered with a thin skin which leaves it at its mouth ending in a covering fold. This redundant skin is called prepuce or foreskin.

Among Mohammadans and Jews it is regarded as a religious rite to cut away the foreskin. The operation is called circumcision and it greatly helps in keeping the organs clean.

Among high class Brahmans in the North it is a practice to use a vessel of water for Number I as it is everywhere used for Number 2. Some make use of the earth for the same purpose. Apart from the uncleanliness caused by not washing the organ everytime after urination there is another odourous, dirty, whitish secretion at the root of the foreskin that requires a thorough wash every-day. There are a number of small glands in the inner surface of the foreskin which also produce a secretion of a peculiar odour. Carelessness in washing it results in the accumulation of this secretion and causes irritation and restlessness. Sometimes the foreskin is too narrow and does not go back to uncover the root of the glans which is necessary for washing purposes, sometimes it is excessively long and adherent. In such cases it is always advisable to get the redundant portion of the foreskin cut off by an expert surgeon which will prevent a lot of inconvenience and much disease. Seventy-five per cent of the complaints of youngmen will at once cease if they make

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A chapter out of the auther's forthcoming publication entilled 'Confidential Talks to Youngmen on Sexual Matters'.

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it a point to thoroughly wash the organ by slowly uncovering the foreskin from over the glans. This washing should be taught from childhood by the mother.

URETHRA.

The canal passing through the entire length of the penis is called urethra or urinal canal. Like penis it serves the two-fold purpose (a) of emptying the contents of the bladder and (b) of emtying the contents of seminal vessels. But it should not be forgotten that though urethra performs a double function still the performance of one makes it for the time being unfit for the other. Urethra extends till the base of the bladder covered all through by a mucous membrane resembling the one in the mouth and the throat. The urinal canal or the urethra is divided into three parts:—

(i) The Spongy Urethra—It extends from the mouth of the penis six inches inward surrounded by such muscular fibres as are helpful in expelling urine, semen or other mucous discharges.

(ii) Membranous Urethra—This is the middle part extending from the end of the spongy urethra till the prostate gland. The length of this part is nearly one inch. Its muscles prevent any foreign matter, such as germs of a disease, to travel further from the spongy urethra, and help to control the passage of the urine in the bladder.

(iii) Prostatic Urethra—This is the last section of the urethra which passes through the prostate gland and meets the mouth of the bladder and the seminal canals. In other words it is surrounded by the prostate gland and is, generally, an inch and a quarter in length. Prostatic urethra is the part affected by the disorders of the prostate gland. In the region of the prostatic urethra are also located the centres of the nerves of urinary desire as well as of sexual sensibility.

GLANS.

The mouth of the urethra consists of a cone-shaped part called the glans. At its base there is a ridge called corona gland which is covered by many sebacious glands the secretions of which require a constant washing. As it has already been pointed out uncleanlincss of these parts is, very often, the cause of many sexual troubles of youngmen. It causes irritation and inflamation and sometimes by a prolonged neglect may result in a dangerous condition. The skin of the glans is very sensitive because many delicate spinal nerves end in it. This portion should never be exposed or touched except for washing purposes. The slimy, transparent mucous appearing at the glans is a natural lubricant of the male organ. The secretion increases at the time of excitement. A similar substance is secreted by the female organ which makes it ready for the sexual contact and protects its delicate mucous membrane from abrasion. No sexual advances should be made on the female unless this secretion prepares her for such union.

COWPER'S GLANDS.

At the end of the membranous urethra there are two small bodies about the size of peas called Cowper's glands, placed on either sides of the canal. They are very near to the root of the penis. When sexual excitement reaches the stage of erection they secrete a fluid composed of a clear alkaline mucous and throw it into the urethra, thus, serving a lubricating purpose for the urinal canal and increasing the bulk of the semen.

The reaction of urine is acid and therefore urethra also by the frequent passage of urine remains acid in reaction. The male-egg, spermatozoa, will lose its vitality if nature in her economy should not have provided for this lubricating secretion accompanying the generative function. The mucous liberated from cowper's glands neutralizes the acid

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reaction of the urethra thus perparing an alkaline passage for the spermatozoa.

Sometimes the secretion from the cowper's glands appears unaccompanied by the vital fluid. Youngmen, not knowing what it is are greatly frightened and take resort to the quacks who, knowingly or unknowingly, misrepresent by saying that the substance thus lost is the vital fluid and that its loss will result in debility and sterility. The charm of advertisement is so powerful that a man who fully believes in the futility of attaining strength through medicines is, sometime or the other, tempted to give a trial to the advertiser, who in eighty cases out of hundred, happens to be an unscrupulous parasite living upon the weaknesses and ignorance of men. In fact, the escape of the vital fluid is very rare unless one has abused oneself too much.

PROSTATE GLAND

This organ is partly glandular and partly muscular, located below the neck of the bladder, surrounding the urethral canal at that point. In other words, the urethra passes through the prostate gland into the bladder. By the way, this is the reason why this (third part) part of the urethra is called prostatic urethra. It is ke a ring fitted at the conjunction of the outh of the bladder and the urethral nal. Though it varies in size in differ- nt individuals, it measures, on an average an inch and a half, weighing over half an ounce.

Its real function is of a reproductive nature which is evident from the fact that after castration it withers away. Naturally, therefore, it should shrink in old age.

The complaint of its enlargement is frequently met with among old beople which should be regarded as an abnormal result of the misuse or the overuse of sexual organs. The enlargement of the gland interferes with the free passage of the urine which is nothing unusual when regarded from the situation it occupies at the neck of the bladder. In such a condition it will shorten the mouth of the urethral canal passing through it, thus making urination difficult. When swollen it can be felt through the rectum. Gonorrhoea impairs this gland by its severe attack and even after expert medical treatment might linger in its tissues only to reappear after excessive sexual indulgence.

Under sexual excitement the ducts of the prostate gland are filled up with its peculiar secretion which is emptied into the urethra to be mingled with and made part of the semen. Like cowper's gland this gland also secretes only under sexual excitement.

SEMINAL VESICLES,

These are two membranous pouches located between the base of the bladder and the rectum intended to contain the secreted semen, collected from the testicles. Under sexual excitement they also pour out a fluid to be added to the general secretions of the sexual apparatus to serve the purpose of a stream to wash out the male-egg at the time of emission. They are made of several coils and compartments with their narrow end towards the prostate gland. Their average length is nearly 2½ inches. The vital fluid is stored into them either to be absorbed into the body or to be cast out by the two ejaculatory ducts that pass together in the prostate gland and open into the prostate urethra. From this situation of the seminal vesicles it does not remain difficult to understand the close connection implied by Sanskrit Mantrams, like, जनः, पुनातु नाभ्याम्, between the navel and the power of generation.

The secretion of the seminal vesicles is composed of a watery solution of albumin and alkaline salts. Nature has a distinct view by preparing this secretion in the seminal vesicles. It has been found that the male-egg remains for several days in the organ of the female lying in wait of her egg. If a male egg readily comes across a female egg and fertilizes it, the offspring is bound to be very healthy and strong. In case it has to wait, it requires

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nourishment and stimulation, the former of which is supplied by the albumin and protien of the vesicular and prostatic secretions and the latter by the salts secreted from these glands,

Nocturnal emission, universally found among boys of all countries, is nothing but a reflex action of the seminal vesicles to pour out their contents under some psychical or physical stimulus. It is a common experience that before emission takes place the sexual organs are unusually excited under some erotic dream. Particullar care should be taken to keep the mind pure from all vicious thoughts by utilising the spare hours in reading religious books or autobiographies of great men. Repeating well-chosen moral stanzas from the classiccall books has been found very helpful to keep the mind pure.

Sometimes the causes of emission are purely physical. As it has already been stated, the seminal vesicles are situated between the rectum and the bladder. The distance between these two is only 9 inches out of which the rectum occupies 2 inches and bladder 3 inches. The rectum and the bladder, when filled up, might occupy 4 and 5 inches respectively so that the accumulation of the urine and the excreta might extend these organs so much as to cause an unusual pressure on the seminal vesicle and result in the escape of the stored up vital fluid. It is always advisable for those who suffer from nocturnal emissions to take all possible precautions to remove constipation and to clear the bowels before going to bed. Emptying the bladder at least once in the night may also be found advantageous. Sleeping on the back or on the stomach might cause pressure on this store of the vital fluid and therefore lying on sides is recommended.

Nocturnal emission is, sometimes, also due to the degrading practice of masturbation or to excessive sexual indulgence, both of which unquestionably weaken the retentive power of the seminal vesicles or the Virykosh. Straining at stools is often discouraged by medical advisers because the passage of a hard mass of fecal material through the rectum might, by simple mechanical pressure on the seminal vesicles, force out the fluid contained in them, thus causing involuntary emissions.

SCROTUM.

Hitherto we have treated with different sexual organs as one has suggested the other, but as the treatment of the organ next in order requires a previous knowledge of the entire testicular apparatus we shall reverse the order by treating with scrotum and the rest of the organs connected with the testis.

Scrotum is the bag of skin thrown into small folds containing the two testes, one to the right and the other to the left, This skin secretes an odourous substance which leaves a sort of dirty stain on the cloth immediately coming in contact with it and requires a good wash every-day. At puberty some crisp hairs make their appearance on the skin. The pouch is internally divided into two folds by a thin wall making accomodation for the two testes.

The condition of the scrotum is a sure indication of the general health of the individual. After bath in cold water, among children and among healthy, strong and sturdy youngmen it will be tightly clinging while under the influence of warmth, among old, weak or dissipate men it becomes elongated and flabby.

The testes are suspended in the pou by the spermatic cord which is longer the left side than on the right, th allowing the left testicle to hang lowe than the right, in the scrotum.

In some cases the testicles descend in the scrotum late after birth. In the whale and the elephant, unlike the man and many other animals, the testes remain within the abdominal cavity all through their life.

TESTIS.

Before birth the testicles are contained in the abdominal cavity and pass down into the scrotum after the birth.

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In some cases the testicles never descend into the scrotum and thus their development and function is impaired. Sometimes only one testicle appears.

The testes are of a flattened oval form weighing from three fourths of an ounce to an ounce, the left being a little larger and heavier than the right. It should be remembered that their healthy condition, not the size, is the important factor in judging their function. The corresponding organs in the females are called ovaries which are contained inside her body.

LOBULES.

Each testicle is composed of several lobules—a kind of knots. These knots or lobules consist of a net-work of very fine tubes called tubuli seminiferi, which is all through interspersed with blood vessels. It is in these lobules or the fine tubes of which lobules are composed, that the male germ-cells are matured forming the spermatozoa. It is for this reason that the testicles are called अण्डकोष (अण्ड=egg; कोष=store)

EPIDIDYMOUS.

The fine tubes of the lobules join in a larger tube and finally leave the body of the testicle converging into a still larger tube called Epididymous. This partly covers the testis from above and partly from below. It is composed of repeatedly doubled tubes making a bundle-like thing. Epididymous is the first part of the excretary duct of the testicles and the passing spermatozoa first collects itself in its convoluted tubes.

VAS DEFERENS.

Under sexual excitement the testes manufacture spermatozoa and throw it in the epididymis which again pushes it on to the excretary duct called vas deferens, Vas deferens carries its contents to be emptied into seminal vesicles about which we have already written,

The vas deferens is cylyndrical in form with a diameter not more than that of the lead of a pencil. Its length is about two feet. It ascends with the spermatic cord through the abdominal wall, from under the bladder, and joins the seminal vesicles.

EJACULATORY DUCTS,

Ejaculatory ducts are two in number and three quarters of an inch in length. They are formed on each side by the junction of the vas deferens with the duct of seminal vesicles and open up at the floor of the prostatic urethra. Any disease like gonorrhœa, if it travels to the prostatic urethra, will invariably pass on through the ejaculatory ducts to the seminal vesicles and the vas deferens, thus reaching till the epididymis and the testicle.

SPERMATOZOA.

Spermatozoa is the plural number of spermatozoon. When the testicles are on the highest stage of sexual excitement they liberate thousands upon thousands of the spermatozoa which, when released, are carried along to the ejaculatory duct, partly by their own movements, partly by the fluid secreted by the testes, partly by the peristaltic contraction of the vas deferens. During this excitement the testicular duct from the epididymis to the vas deferens becomes flooded with the spermatic secretions.

Spermatozoa are the male-eggs corresponding to the ova in the females. They have a much longer tail when compared with their body and are visible to the eyes only under a microscope. They float in a fluid called semen. The spermatozoa are $\frac{1}{40}$ of an inch in length and are so numerous that somewhere between two to five hundred millions of them are liberated in a single ejaculation, each of them capable of fertilizing a woman's ovum. Thus if each sperm were to be utilized one man could fertilize all the women of the world, of marriageable age, by life-cells of a single emission. After securing admission into the body of the mother the spermatozoa move vigorously in search of an ovum which if present is immediately fertilized. If the ovum is not present of the body of the

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mother the sperms wait there for days together or go till ovary in its search. In case of not coming across the ovum they pass out of the body. Each of these germs of life represents numberless hereditary characteristics, thus, accounting for temperamental differences for brothers and for resemblances so often existing between grandchildren with their grandparents.

Spermatozoa are very easily susceptible to the influences of all intoxicants and therefore in the best interests of the offspring the parents are advised to avoid such things like poison. Though existing in large numbers, only one spermatozoon enters into the ovum for fertilization and the rest are washed away. It is a great mistake to suppose that any further sexual union after impregnation goes, in any way to strengthen the fœtus. On the contary such connections only hinder the development of the fresh life. It should be remembered that no other sperm can enter into the ovum after one has found admission nor are all the millions of the spermatozoa of any use to the growth of the new life after fertilization has been secured.

It has been said by the best authorities that the zoosperms are not sufficiently developed in male before the age of twenty-five and the ova in the female before the age of sixteen. Any strain over the nerves before that period either by way of early marriage or masturbation cannot but result in the injury of the body of the individual concerned, If not cast out from the system, they are absorbed, thus generating extaordinary physical, mental and spiritual powers in a Brahmachari, about which we shall talk in a later period on " Adolescence and Virility,

SEMEN

Very few people understand the difference between the spermatozoa and the semen. Even educated persons have been seen confounding these two distinct things. Spermatozoon is the product of the testes while Semen is the secretion of the body which contains Spematozoa, Mucouses of the Seminal Vesicles, Prostate and Cowpers glands. Its colour is milky and reaction slightly alkaline.

Chemical examination of the semen has revealed in composition a high percentage of calcium and Phosphoric Acid,both of which are highly useful for the organic life. Nothing, therefore, can be more suicidal than to imagine that frequent seminal emissions are normal. How can the loss of the precious substances of the body be helpful to a healthy growth when they can be transformed into creative, masculine, virile energy by the exercise of a strong and powerful will which can easily soothe the nerves that regulate the blood-supply, and order the distended veins of the penis to retract and subside without wasting the semen in an ejaculation.

ORGASM.

The procreative act is inextricably accompanied by a high *tension* of several nerves which cause erection and general excitement in the whole of the sexual apparatus both of the male as well as the female. The crisis is reached by a pleasurable sensation—called Orgasm—— when the semen is discharged from the body followed by a reflex *contraction* of all the nerves under tension. A frequent repitition of orgasms cannot but exhaust the whole body nor can the nervous system stand indefinitely the high nerve tension and loss of rich materials invariably caused by sexual excitement. It is therefore that nervous diseases, such as weak memory, sleeplessness, depression, idiocy, etc., follow in the wake of self-abuse and over-indulgence.

THE OVUM.

As testicles in the male liberate spermatozoa, so ovaries, the germ-preparing organs in the female, liberate ova, the singular of which is evum, Like testicles the ovaries are two in number and closely resemble each other in size and form. The ovaries are formed within the body and are situated on each side of the

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uterus. Instead of passing outward and downward, like the testes, they remain within the abdominal cavity, suspended there by ligaments. The ovaries are connected with ducts called Fallopian tubes which receive the ovum when it is discharged and carry it to the uterus, the receptacle of the female egg or the womb, which receives the fertilized ovum and develops it into a new life.

The ovum is so small as to require 240 eggs to be placed side by side to cover the length of one inch. Unlike active spermatozoon, the movements of the ovum are passive and when liberated from the ovaries it does not move on to the womb by its inherent activity, as does the male-egg. It is carried to its destination by the peculiar movements of the Fallopian tube just as the masticated food is carried to the stomach, not by any activity of the food itself, but by the movement of the esophagus, which passes it onward to the stomach,

Ova are not formed in such large numbers as zoosperms. As a general rule, in the human female, a single ovum is developed and discharged once in about four weaks, during the period of sexual activity, "This process is called Ovulation.

"The egg, when discharged from the ovary, enters the wide, fimbriated extremity of the Fallopian tube, and commences its passage toward the uterus. The Fallopian tube is lined with ciliated epithelium the movement of which is constantly directed from the ovary to the uterus, producing a kind of converging stream or vortex, by which the egg is drawn toward the cavity of the uterus.

It occasionally happens, through accidental causes, that the regular passage of the egg is thwarted. It may be arrested at the surface of the ovary, where, if impregnated it gives rise to "Ovarian Pregnancy" or it may escape from the fimbriated extremity into the peritoneum, causing "Abdominal pregnancy" or, finally, it may stop at any part of the Fallopian tube, and so give origin to "Tubal Pregnancy

The egg, on its escape from the ovary and arrival in the uterus, is ready for impregnation; and if sexual intercourse takes place at this time, fecundation, results, and if the egg remains after impregnation, and is attached to the walls of the uterus, conception is accomplished. If, on the other hand, coitus does not take place the egg after a time loses its vitality, and is finally carried away along with the uterine secretions.

THE SECRET OF HINDU-MUSLIM UNITY.

(By Pt. Bhagavan Das, M.A.)

AN UNPROPOSED PROPOSAL.

I submitted some draft resolutions, of a constructive nature, (regarding (1) appointment of committees to outline the essential principles of Indian Swaraj and (2) a scheme of National Education, and also regarding (3) cattle-preservation. (4) formation of groups of whole-time volunteer workers, etc.) to the Subjects Committee of the Congress, at Gaya. Some of these were signed by others also, jointly with me. But they could not be taken up for want of time, and were referred to the All-India Congress Committee for disposal at leisure. That Committee, I understand, has passed them on to the Working Committee. Among these was one on the subject of Hindu-Muslim Unity.

As the subject is one of urgent as well as permanent and continual interest, I venture to place the proposal before the public by means of the press. I also place before them, a statement of reasons, and I earnestly solicit consideration thereof.

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I may mention here that printed copies of the proposed resolution were given to all members of the Subjects Committee; and Pandit Arjun Lal Sethi, as a Jain, and Mr. S. E. Stokes, as a Christian, quite spontaneously and very kindly offered to support the resolution, if it was moved. I had no opportunity of consulting with the representatives of other religions present in Gaya; but I believe that the Buddhist priest Rev. Ottama, the Sikh Sirdar Dan Singh and many learned and enlightened Muslims like Hakim Ajmal Khan, Maulvi Tasadduq Husain Sherwani, Maulvi Zahur Ahmad (of Allahabad), Maulana Azad Subhani (of Cawnpore) and others would have given their support.

THE PROPOSED RESOLUTION.

"This Congress requests the priests of all the creeds dwelling in India, Pandits, Mauanas, Mobeds, Bhikshus, Gurus, Clergymen, etc., to emphasise, among their respective followers, the Universal Religion of the Supreme Spirit, the True and Highest Swa or Self; which Universal Religion is to be found embedded as its very essence in every creed, as Vedanta or Brahma-vidya or Atma-vidya in Hinduism, as Tasawwuf in Islam, as Gnosticism and Mysticism in Christianity, and under other names in other creeds; and the emphasising of which is the only means of bringing about a sure and certain and lasting peace between the creeds, and of establishing on a strong, steady, and permanent basis true Spiritual-Political Swaraj."

REASONS FOR THE PROPOSAL

Misuse of great names.

The names of Dharma and Mazhab and Religion are very noble names and very dear. So are the great names of Law and Order. Indeed, all these five words have allied meanings—"That which binds and holds human beings together and in God." "That which shows the way to God and to Happiness here and hereafter", "That which binds men to each other and to God". "That which binds men together in relationships of right-and-duty". 'That which arranges all human affairs rationally' It is plain that without these things life is not worth living. Yet we know how, throughout past history and in current history, the sacred names of Law and Order have been and are being abused by the custodians thereof, to perpetrate ruthless lawlessness and disorder. Even so we know that, in past and current times, the holy names of Dharma and Mazhab and Religion have been and are being perverted to promote *la-mazhab* cruelties and *a-dharmika* bigotries and hypocrisies, and ir-religious selfishness and strife of the direst character.

Why appeals for religious peace fail.

The leaders of the Congress have been telling the Indian people of many creeds, to cease from mutual strife, to make peace with each other, to promote Hindu-Muslim unity. But they are not succeeding. Why are they not succeeding ?

I urge that they are not succeeding *because* they are *not* telling the People the real secret of such unity. They are telling them only that unless they so unite, they will not be able to fight successfully against the Bureaucracy. But a unity gained by a mere spirit of opposition to a common enemy is a false, fragile, and very temporary unity. It is bound to break up as soon as the opposition either fails, or even succeeds. History is full of instances. The latest and the largest is before our very eyes, today, in the case of the so-called Allies, who became very much dis-allied as soon as Germany fell, exhausted,on her knees. In our case, ever such poor success is not likely, under our present conditions. The Allies were really allied, at least during the latter half of the War, and really worked together. We are not doing that even. Suspicions, distrusts, bickerings, efforts to force one another's hands, to browbeat and coerce and drive, to make catspaws of one another, as between the various religious communities, are perpetual; and open fights and criminal violence between Hindu and Muslim are occurring perennially.

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The real Secret of Unity.

If, then, we want a genuine and permanent unity, we must proclaim to the people, the real secret of such unity.

"Be good, be good, don't quarrel, don't quarrel, for, otherwise, you will not be able to wrest from the hands of the Bureaucracy and swallow the sweet fruit of Swaraj"—this is not enough to say. For Swaraj, if it has any common meaning today, means only opposition to, and ousting from power, of the Bureauracy. What is to come after, nobody shows any signs of knowing, or cares to discuss soberly. Such interested friendship, founded on mere opposition to a common enemy, such short-sighted '*matlab-ki-yari*' will not do. It is a very fragile, indeed, an everbreaking, reed to rely on. The Congress should take its moral courage in both its hands, and proclaim to the men of the various creeds that *yari* (friendship) is necessary *because*, "dar asl sab ek hi hain yaro"; *because all religions are one at heart, because all human beings are one in divine essence.* The wisest Hindus and the wisest Muslims declare it to be so.

"Faqat tafawat hai nam hi ka,
Dar asl sab ek hi hain yaro !

Jo ab i safi ke mauj men hai.
Usi ka jalwa habab men hai"

But the names differ, Beloved!
All in truth are only one;

In the bubbles and the billows
Shines the glory of One Sun.

"Ai ba chashman-i dil ma bin juz dost,
Har chi bini be dan ki mazbar-i-Ust."

Open the heart's eye and behold.
The Friend's face everywhere.

Whatsoe'er thou seest, know
His Glory showeth there.

"Yas tu sarvani bhutani Atmany-ev-anupashyati,

Serva-bhuteshu ch-atmanam tato na vijugupsate".

Who in the One Self sees all living things,

And all things living in the self-same Self,

He loveth all, and knoweth hate no more.

Such is the real secret of Unity, of steady, strong, permanent unity between the creeds; this is the one and the only secret of peace on earth and good will among men, the earth and the men of India, and also of other lands.

Spiritual Sword and Shield

The leaders of the Congress, the members of the All-India Congress Committee, are the elect and the select of the Indian People. They have been chosen by the People to guide their destinies in the great struggle for national freedom. The greatest living leader of this struggle has enjoined on us to use the spiritual weapon of non-violence, and make a great experiment, and establish a new precedent in history. What I am endeavouring to recall to the memory of the other leaders is only the very ancient shield corresponding to that sword.

In every living religion this essential truth is plainly writ. Only the *khudi* (the selfishness) of the custodians has hidden the Face of *Khuda* (the Supreme Self) with thick veils of words and formalisms, which divide man from brother-man, and promote strife instead of the Peace of God; even as the lawlessness of the custodians has distorted the limbs of law, so that it now hurts instead of helping the welfare of the people for which alone the public *servant* is paid and entrusted with power.

Remind the Custodians.

I therefore suggest to the leaders to remind these custodians; to remind them of this essential Truth present in every religion as its very heart, as Vedanta, as Atma-vidya, as Tasawwuf, as Ilm-i-sina, as Gnosticism, as Mysticism, as Sam-yag-darshana, as Vishuddha-marga, and under many other names. The leaders should request these custodians to put this truth

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diligently before their respective flocks, and teach them that it is far more imortant to bear in mind than the outer rites and ceremonies; teach them that these outer customs and observances are but means for the realisation of this simple Truth as the end; even as many difficult kinds of cloths are but means to the health the comfort, the decency, of the human body, which is one in shape for all, while the clothes differ. Tell them not to lay stress on the difference of shape in the outer garb of the religions, the crescents, the crosses, the tri-shulas; let them see that even these are the same in general outline. Tell them not to emphasise the artificial outer ritual but the Natural Inner Spirit; not the *shikha-s* and the beards and the tonsures, the *mala-s* and the *tasbih-s* and the rosaries, the *yantra,s* and the *tawiz-es* and the amulets and charms and mascots, the *dhoti-s* and *pyjama-s* and the gowns, the idols and the *qabrs* and the bambino-s, the conches and the bells and the sacrifices, the *zunnar* and the *ehram* and the Sunday clothes the Kashis and the Meccas and the Jerusalems, the zam-zams and the Jordans and the Gangas the *aum-s*, and the *amin-s* and the *amen-s*, the churches and the *masjid-s* add the *mandir-s* but the *spirit* of refinement and culture and religious aspiration. Tell them not to make differences between the prophets, not to insist on the *avartara-s* or *messiahs* or *paighambars*—but point to the One Universal Spirit of Life or God Whom alone all these teach. Tell them not to cling to the outer page of the Veda or the Quran or Bible or the Avesta or the Tauret—but to the Common Truth enshrined equally in all. Tell them not to invoke Dharma and Mazhab and Religion in the separative spirit; for if they do so they invoke not God but Satan, a *jinn*, a *preta*, a Frankenstein monster of strife and discord who will ultimately devour them all. Tell them the priests and the followers of these various faiths, to think of each other, behind each other's backs as before each other's faces, not as *mlechchas* and *kafirs* and pagans and heathens and barbarians and children of Iblis and Satan and Rakshasa-s, but verily and sincerely as all equally children of the same God.

In all humility I make bold to say that if the leaders do not make this recommendation to the priestly custodians of the many religions that dwell side by side in India, they will fail in a very important duty.

Spirituality the same as Common-sense.

Spirituality is the very essence of common-sense. It is because the Inner spirit is *Common* to all living beings, that it becomes possible for *sense* to be *common*, i. e., for understanding to be mutual. This spirituality, which consists in the active living recognition of the commonness, the universality of the One Spirit, is the most practical of all practical measures which common sense makes a speciality of devising. This fact should be brought home to us all by the glaring, staring, difficulty of bringing about a real unity of Hindu—Muslim-Budhist-Christian-Parsi-Sikh-Jain Jew and the others. This unity is a very PRACTICAL *sine qua non* to secure if we would succeed in the nation's struggle for freedom. The lack of it has been the one cause of the nation's downfall. The creation and establishment of it is more necessary, more potent for the nation 's successful rising to self-government, than even khaddar and panchayats and national schools and civil disobedience; for it is the foundation of them all. The lack of it amongst the People is the one thing which enables the Bureaucracy to " divide and rule" , as some of them have openly confessed in their published books

Congress Leaders need not be shy of Spirituality.

Being thus intensely practical, it is very much within the Congress-workers' field of work. The followers of such an idealist and yet such a very practical mystic, as Mahatma Gandhi, in the field of practical politics, need surely not be shy and ashamed of inviting attention to spiritual

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truths which have such an acutely practical significance.

There are no other grounds, either, for hesitating to make this request of the priests. The members of the A.I.C.C. are the Elected of the People. They are, or they ought to be, the salt of this Indian Earth. Among them are Pandits and Ulemas of the highest quality, who presumably know the essence and the heart of their relgions. If I personally knew all the members of this People's Parliament I am sure I could mention many names of self-sacrificing workers, whose bright eye of great learning is not blinded by the opacity of the thick written page—as, alas! is so often the case—but is illumined by the clear and strong light of Public Spirit, that genuine Public Spirit which is the first-born of the deliberate or the instinctive realisation of the Universal Spirit.

Its Intense Practicality.

These Congress leaders are in the position of patriarchs of this vast family of thirty crores of men, women, and children. It is their duty to minister to this great family's best and highest *spiritual* needs as well as and as much as to their *political* and other *material* needs in all departments of the national life. The Congress should surely be in touch with, and should healthily influence for their benefit, all the aspects of that life.

And at this particular crisis in our national evolution, we may easily see that it is only by so ministering to our *spiritual* needs that the leaders can most practically promote the satisfaction of our *political* needs. To compel the Bureaucracy to become faithful to its salt, to become loyal and responsible to its true master, the People and their elected representatives, we of India have first to make Theocracy also true and faithful to the One God of all, who resides in every human breast, and is the source of, and the judge between, all religions; we have to make that Theocracy promote peace instead of strife between man and man. To secure political Swaraj, of the true kind, and not any false and mischievous imitation of the west, we must first bring about such spiritual Swaraj, *in the acutely practical interests of religious peace.* And the adaptation, by the Congress, of a resolution like the one proposed, is one of the best means of creating in the country an atmosphere of such religious tolerance and peace.

THE DAUGHTER OF PRAJAPATI.

(By Pt. S. D. Satwalekar Swadhyaya Mandal Aundh)

The anecdote, of *the Daughter of Prajapati*, is well known in the Brahman works. Its narration in ऐतरेय Brahman runs thus :—

प्रजापतिर्वै स्वां दुहितरमभ्यध्याय द्विवमित्यन्य आहुरुषसमित्यन्ये। तामृश्यो भूत्वा रोहितं भूता मभ्यैत्, तं देवा अपश्यं; न कृतं वै प्रजापतिः करोतीति। ते तमैच्छन्य एनमारिष्यत्येतमन्योऽन्यस्मिन् नाविदस्तेषां य एव घोरतमास्तन्व आसंस्ता एकधा समभरंस्ता संभृता एष देवोऽभवत्तदस्यै तद् भूतवन्नाम ····· । तं देवा अब्रुवन्नयं वै प्रजापति रकृतमक रिमं विध्येति स तथेत्यब्रवीत्॥ ऐ० ब्र० ३।३३

"(प्रजापति) Prajapati once cast an evil eye on *his daughter*, called by some दिव् (sky or heavens) and by some उषा (the Dawn). He assuming the form of an antelope (ऋश्या a white-

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footed antelope) had an illicit intercourse with her (रोहितं a red-deer.) The gods noticed it saying प्रजापति Praja pati does an unnatural act. They then searched amongst themselves to see whether some of them would retribute it. Finding none they put together all what was *terrible in them*; out of that united stock, arose a god named भूतवान्. Him the Gods asked to kill him who had committed that unnatural deed."

This same story occurs in शतपथ as follows :—

प्रजापतिर्ह्वै स्वां दुहितरमभिदध्यौ । दिवं वोषसं वा । मिथुन्यनया स्यामिति तां संबभूव ॥१॥ तद्वै देवानामाग आस । य इत्थं स्वां दुहितरमस्माकं स्वसारं करोति ॥२॥ तेह देवा ऊचुः । योऽयं देवः ttthemselvष्टेऽतिसंधं वा अयं चरति य इत्थं स्वां estaऽस्माकं स्वसारं करोति विध्येममिति त रुद्रो अभ्यायत्य विव्याध ..... ॥३॥ तेषां यदा देवानां क्रोधो व्यैदथ प्रजापतिमभिषज्यंस्तस्य तं शल्यं निकृंतन्तस्स वै यज्ञएव प्रजापतिः ॥

श० ब्रा० १।७।२

"(प्रजापति) Prajapati observed *his daughter* with a sinful eye. She was called by some दिव्, by others उषा. Thinking 'I shall have an intercourse with her' he did so. Gods took it as a sin as he had that unnatural way with *his daughter*, their sister—they invoked पशुपति 'oh पशुपति he has practised an unnatural thing in having copulation with *his daughter*, our sister; kill him'. Rudra appeared and killed him. When their anger was pacified, they removed the dart from his body and ministered medicine to him."

The following are the points, worth consideration, in this story :—

(1). (प्रजापति) Prajapati had many sons and *a daughter*. All those were gods, with that *daughter* as their sister.

(2). When he found *his daughter mature; he practised indiscretion with her*.

(3). It was a sin in the eyes of all the gods, who began to search for a retributer amongst themselves; but found none.

(4). Then they all *brought together the mighty forms amongst them*, naming that unity भूतवान् whose another epithet is पशुपति or रुद्र.

(5). Gods told him of Prajapati's sins, *asked him to kill him*, and he pierced Prajapati with an arrow.

(6). Afterwards when their rage was pacified, *the gods applied medicine to the wound removing the dart from his body*.

From ancient times the story has been variously interpresed. Even the Brahman works have expressed doubts as regards the meaning of its words. Consider the two versions of ऐतरेय and शतपथ ब्राह्मण

ऐतरेय—दिवमित्यन्ये उषसमित्यन्ये ।

शतपथ—दिवं वोषसंवा ।

The purport of both these makes *the daughter* either the दिव blue sky or उषस् the Dawn. If these Brahman works would have properly reached the heart of the story, then certainly there would not have been such a doubt regarding the interpretation of the word दुहितृ (Daughter). It is a matter of

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wonder that they could not decide the meaning; but the wonder becomes greater when we find that no clear understanding of the story is possible with these meanings. If we take it **उषा** the Dawn then Prajapati would be *the Sun.* When was the copulation of these two? How was there any sin here according to the gods? Who was that **भूतवान्**? How he sprang up from *terrific forms amongst them*? and what wound was caused by him to Prajapati? Questions like these cannot properly be answered with the meaning **उषा.** With the other meaning **दिव्** also there can be no possibility of sin. In the story it is clearly stated that "*Prajapati committed a sin, which was punished by gods, by effecting a union of the most fearful and terrific amongst them,*"

Knowing this account of punishment one wonders who this Prajapati, might be, and who was this chastiser **भूतवान्**? The famous philosopher **कुमारिलभट्ट** takes this only as a figurative description and is silent on the point; while **सायण** also makes it in no way clear; nor do **पुराण**s also satisfy us. The authors of **पुराण**s have accepted neither of these meanings. **भागवत** gives the version with **वाच्** (speech) as **दुहिता** (Daughter). The **भागवत** passage rus thus :—

वाचं दुरितरं तन्वीं स्वयं भूर्हरतीं मनः।
अकामां च कमे क्षत्तः सकाम इति नः श्रुतम् ॥२८॥
तमधर्मे कृतमतिं विलोक्यपितरं सुताः।
मरीचिमुख्या मुनयो विश्रंभात्प्रत्यबोधयन् ॥२९॥
नैतत्पूर्वैः कृतं त्वद्य न करिष्यंति चापरे।
यत्त्वं दुहितरं गच्छेरनिगृह्यांगज प्रभुः ॥३०॥
स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन्।
प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ॥३१॥
तां दिशो जगृहुर्घोरां नीहारं यद्विदुस्तमः।
श्री० भागवत ३।१२

'**स्वयंभू** being enamoured of his exquisitely charming daughter, 'Speech,' *got his desire satisfied.* His sons, thereupon, the sages **मरीचि** and others observing that sin, advised him this, "*This was never done before, none practises it now, nor will any one commit such an act in future also.* You instead of curbing your passion, *had an unnatural course with your daughter*" The Prajapati blushed at this speech of his sons and *gave up his life.* The fragments of his body were received by the quarters and are known as **तमस** (darkness) **भागवत ३, १२.**

Though the word **ब्रह्मा** is never *acutely* mentioned here in this passage, yet the .of a is the same. This version does not agree with that of **ब्राह्मण**s as **दुहिता** is taken to be **वाचा** 'Speech' here The **ब्रह्मण**s say that Prajapati was wounded by the united strength of gods. In this passage Prajapati *blushes himself and commits suicide.* If it be desired that the passage only means the relation of the soul **आत्मा** and speech. Then how would there be *such a great sin* 'as was never done either before or at present, or even in future. All versions unanimously stamp it *a great sin, so great it was that the culprit had to lose his life.* It deserves consideration whether this is sin of the soul committed with speech or *of some one else.* If this simply be a figurative description then there would be no possibility of such a sin.

The same story occurs in **मत्स्यपुरण** (**अ० ४**) but there **ब्रह्मा** is said to be *the*

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sinner and गायत्री the victim. It is a long narration with which we need not tax the patience of the readers. In short its purport may be stated this :— When it was questioned 'how sin was committed even by deities'? The following verse gives the answer.

कार्याकार्येण देवाश्च शुभाशुभ फलप्रदाः ।
यस्मात्तस्मान्न राजेंद्र तद्विचारो नृणांशुभः ॥
म० पु० अ० ४ ॥

'Men need not stand in judgment over deities'. Whatever may be their doings, men should not exercise their intellect thereon; they know what is to be done and what is not.

Some accept this reply with a blind faith; while others cannot thus satisfy themselves, therefore it is necessary to answer it. The Vedic hymn where-on the legend is based runs as follows:—

पिता यत्स्वां दुहितरमाधिष्कन् क्ष्मया रेतः
संजग्मानो निषिचत् । स्वाध्योऽजनयन्
ब्रह्म देवा वास्तोष्पतिं व्रतयां निरतक्षन् ॥
ऋ० १० । ६१ । ७

"When the father, desiring an intercourse with *his own daughter*, fell on the ground and cast the semen, the gods of righteous deeds, awoke to their senses and created the god वास्तोः पतिः, the Lord of the Earth ! the preserver of the right path (व्रतपरः)

The following four points in this hymn demand particular consideration. (1) The father enjoying his own daughter (2) His prostration on the earth and the consequent exit of the semen (3) Awakening of gods thereafter. (4) and *the creation of the new Lord of the Earth to well guard the morals.*

The first two points give rise to the latter two points. *The new Lord was created because the first transgressed the moral bonds.*

After considering this part of the hymn, the legend in the Brahmanas and epics becomes somewhat clear.

ऐतरेय ब्राह्मण—The evil-doer प्रजापति was destroyed by the terrible form arising from the persons of gods.

शतपथ ब्राह्मण—The Lord of the beasts रुद्र ruined the sinner प्रजापति,

श्रीमद्भागवत—The god Prajapati himself committed a suicide when the sin came to be detected by the gods.

ऋग्वेद – The righteous gods created a new Lord abiding by the law *when they found the first one transgressing the rules.*

In all these versions, the prominent point to be observed, is that the first Prajapati was removed and the other was brought in his place. In some it is covertly told; others say it plainly.

Illicit intercourse with the daughter led to the setting aside of the first prajapati and consequent ushering of the second, that would keep up to the laws.

Mr. Griffith, thinking it improper to translate this hymn into English, has rendered it into Latin.

Similarly all the Europeans in general have given a very slang description of this union of ब्रह्म with his daughter. The opinion of the Europeans regarding this, is this :—"*the legend, though repulsive in its character is not without interest as illustrating the opinions which Indian Mythologists have entertained regarding their*

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deities." (Oriental Sanskrit Texts Vol. I p. 107 by J. Muri.)

This extract will just show what an ungenerous view these Europeans take of the legends of the other people. A comparison of the Bible with the epics, will show no less levity in the Christian scriptures but these people are not prepared to take a right view of others. The authors of all the works from the Brahmanas down to the epics have with one opinion regarded as the current legend a metaphor. We would like to try in his article to interpret the legend more clearly. We shall see it from the Vedic viewpoint.

In the Vedic hymn above, it is related that Prajapati who violated the moral rules was ruined and a new one that would abide by the law was installed. The word **प्रजापति** that forms the basis of this legend plainly means a king, *the protector of the subjects.* When Prajapati signifies a king, then a question arises as to what **दुहिता** means. The following Mantra answers this query.

"सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने। येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरःसंगतेषु ॥ विद्म तेसभे नाम नरिष्टा नाम वा असि। ये ते केच सभासदस्ते मे संतु सवाचसः ॥ २ ॥ एषामहं समासीसानां वर्चो विज्ञानमाददे ॥ अस्याः सर्वस्याः संसदो मामिद्र भागिनं कृणु ॥ ३ ॥

अथर्व ७।१२

(1). **सभा** and **समिति** are the two daughters of **प्रजापति** imparting good knowledge.

(2). May he, whom I meet, instruct me well.

(3). Oh fathers, may I speak well in the assemblies (**सभा**).

(4). Oh assembly, thy name indicates *no ruin.* Let your occupant concur with me in speech.

(5). May I achieve the power and experience of these gathered in the assembly. Oh Indra, make me the partner of this **सभा**.

This is the purport of the Mantra which points out who are the daughters of Prajapati. The Mantra is so simple that no one will find its meaning difficult. Mr. Griffith translates it as:—

1. "In concord, may **प्रजापति**'s two daughters, Gathering and Assembly, both protect me. May every man, I meet, respect and aid me. And of a my words, oh fathers, at the meeting.

2. "We know thy name, O Conference, thy name is interchange of talk. Let all the company, who join the conference, agree with me."

3. "Of these men seated here, I make the splendour and the lore mine own. Indra, make me conspicuous in all this gathered company.

(MR. GRIFFITH'S Atharva Veda VII—12.)

Dr. Muir also gives a similar meaning but his translation is far better in some respects than that of Mr. Griffith. He introduces the translation thus "The hymn breathes a social spirit, and a disposition to profit by the improving influences of the company of the cultured man. (DR. MUIR Vol. V. page 438.)

Let us come to the legend we are

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discussion.

The hymn describes the daughter of प्रजापति in very clear terms The king is given the name प्रजापति as he is *the protector of the people* and *the national assembly is his daughter.*

The Mantra mentions two daughters of Prajapati सभा and समिति

सभा :—meeting of the people of a village. *a village council.*

समिति:—congregation, a large gathering, *congress.*

The village Panchayats and the national assembly are the two daughters. The King is called their father because by his order are they established.

The word दुहिता conveys a particular shade of meaning. निरुक्त states that दुहिता is दूरेहिता meaning '*propitious by keeping aside*' She is so named because she is not to live with the father, but must always be away. One's wife is to be near, *the daughter must be kept off.* The distance aimed at here is from the point of view of authority or possession.

A husband can be the possessor of his wife, but no father can hold this relation with a daughter. She ought to be removed by handing her over to another.

Village council and national congress, these are the two daughters of a king, the protector of the people. These are said to be his daughters, as they are established by his behest; yet *they cannot be overpowered* or *mastered by him.* From the viewpoint of possession or authority these two ought to be kept off. The long and short of all this is that the king should have no sway over these.

Consider for a moment, that "Prajapati's daughter" is the national assembly or congress and see the pith of the above legend. The following meaning will at once suggest itself "(प्रजापतिः) the king viewed the national assembly with anger. He attacked or assaulted it (her) while in rage. The wise people (देवाः) observed it. They began to be wroth that the king acted in such a foul manner as no king ever should. They inquired whether some one from amongst them, was able to resist it; and found none capable enough. Hence all of them united whatever terrific they had, calling it (भूतवान्) union. In a body, they asked him to resist Prajapati; and he struck Prajapati with arrows.

The ruler, who contradicts the national assembly has to face such a situation. Such is the purport of the legends referred to. The same is the conclusion when the Vedic Mantras in other places from the Vedas are considered. In the Rigveda hymn, referred to, the meaning hinted at in the text 'The New Lord was created because the first transgressed the moral bonds' is the same. All the sagacious people would depose that king who would trample upon the national assembly; and removing him would appoint in his place a new one that would abide by the laws,

When considered in this way, the fact of Prajapati's great sin would become clear when the word दुहिता would be taken to mean 'National Assembly'

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राष्ट्रसभा instead of दिव् sky or उषा, morning twilight or वाचा, speech. What encouringes us still more is that many Vedic Mantras support this meaning (1) The word प्रजापति clearly means king (2) The word दुहिता is used in the sense of national assembly in अथर्ववेद (3) In a way the national assembly is the king's daughter; as all subjects are his children and he their father. (4) In this light an assault on the daughter means overruling the national assembly. Hence it is that all people unitedly stand up to oppose the king, her oppressor. (5) It is impossible to oppose a king's authority single-handed; therefore all people united in a body and became to him a terror; meaning thereby that all who were physically strong formed into a band and the wicked tendency of the king was averted. (6) Afterwards, a new king abiding by the laws, was installed in his place so that no such evil would occur again. Such is the plain and simple meaning of the legends. Even though this meaning clearly solves the riddle of the sin of प्रजापति yet to accept it would be rather hard if some doubts, likely to be raised, are not answered. Here it is desirable to remove those doubts.

According to the ब्राह्मण legend gods(देवाः) rise against their Lord प्रजापति, while पुराणs make sages मरीचि and others his opponents This leaves room for a doubt whether sages and ascetics were taking part in politics, and led the national struggle to remedy the failings of a king. The following मंत्र answers this doubt :—

भद्रमिच्छंत ऋषयः स्वर्विदस्तपो दीक्षामुपसे दुरग्रे । ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ अथर्व १९ । ४१ । १

स्वः विदः Sages conversant with the knowledge of self, wishing welfare to all (भद्रमिच्छन्तः) practised penance and vows at first, *out of which arose a nation*, strength and spirit. Hence all gods stood in submission before them.

Mr. Griffith translates it thus:— "Desiring bliss, at first light-finding Rishis began religious rite and holy fervour. Thence energy was born and might and *kingship*". From this hymn we can gather that formerly the sages used to practise such *national austerities*. They underwent all sorts of troubles to arouse national oneness among the populace and it was their penance which kindled national spirit, established royalty and fostered union. If moderners think that ancient sages betook to forest life, completely away from the national movements, they are mistake. Even though they were forest-dwellers, yet they kept themselves always in contact with the nation as much as the citizens themselves. All spiritual movements were led by them. Hence it would be quite improper to doubt that मरीचि and other Rishis would take part in national movements. Strictly speaking it were they who created the national spirit.

In accordance with the Vedic law regarding the management of the kingdom, it chiefly or mostly depended upon them to retain the king or dethrone him. Coming down to the historic period we find king Vena killed by Darbha weapon, because he proved unfit. Thus it is clear that these sages being in closer contact with the

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national movements carried on their spiritual work along with them.

A second question may be raised as to what opinion the Vedas hold regarding assemblies and councils (सभा and समिति). Had these bodies the support of public opinion or not? The following Mantra is a reply to this :—

विराड् वा इदमग्र आसीत् तस्या जातायाः सर्वमविभेदियमेवेदं भविष्यतीति ॥ १ ॥ सोदक्रामत् सा गार्हपत्येन्यक्रामत् ॥२॥ सोदक्रामत् सा सभायां न्यक्रामत् ॥८॥ सोदक्रामत् सा समितौ न्यक्रामत् ॥१०॥ सोदक्रामत् सा-मंत्रेण न्यक्रामत् ॥२॥ अथर्व ८ । १०

"In the beginning (अग्रे) there was anarchy (विराज्). That being the case, all were afraid that it would continue for ever. This state evolved into household or family life; which further developed into tribal life; that in course grew into communal life out of which sprang up a selected body or ministry."

This hymn lucidly pictures the development of a council or an assembly. At the outset there was no king, that is there was anarchy, only there was a populace without a ruler. It was this populace that gave rise to the idea of a king or we may say that they felt no necessity at first of a king. But then they had no union among them, at such a stage. As is said in the last hymn, the Rishis desirous of universal uplift practised great austerities; as a result there came to be nationality, strength and spirit. This evolution we find detailed in the present hymn. First anarchy gave place to family and thus wild people grouped themselves in families wherein wife, son etc lived under one master. When many families began to live together there arose a village which necessitated a body to look after the village. Afterwards there came to be many villages with some big cities in their midst; then there was a conference of the representatives of all these villages, by which the affairs of all of villages and towns were conducted.

Afterwards this great body gave rise to a select council or ministry as it was very difficult for that great body to to carry on the minute details of administration. This cabinet therefore conducte the affairs of the nation. The Presidents of these village-councils, conferences or cabinets came to be the chiefs of their respective bodies. The idea of a king had not yet arisen. It is an after-thought. The hymn referred to above gives us the idea of these three bodies. Of these, two—the village councils and the national body—are daughters of a king i. e., they are to be kept off by him. The fact also deserves attention that there were these bodies first and the king came afterwards, and that these had the relation of a daughter with him. He could not do away with them as they were prior to him, and as he arose out of them, all their members were in the place of a father to him. Hence it is that the word पितरः) is used with reference to the members of these assemblies (Vide अथर्व ७।७२।१) Even though thus all the members were to him as fathers yet the whole assembly was his दुहित् or daughter. Thus it is clear that the word दुहित् here does not mean an ordinary daughter. The origin of these

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bodies, their relation with the strength of the people and with the king, are clear from this hymn. How public opinion was reflected in them is also clear. The king ought to carry on the affairs in obedience to the opinion of the people's representatives. If he would discard their views and try to over-power them then he was punished for his misconduct.

Is it possible that these public bodies should have such a great sway even when there came to be a king ? Such a question might be raised. The hymn below would clear away this doubt.

सोऽरज्यत ततो राजन्योऽजायत ॥१॥ स विशः संबंधूतन्नमन्नाद्यमभ्युदतिष्ठत् ॥२॥ स विशो अनुव्यचलत् ॥१॥ तंसभाच समितिश्च सेनाच सुराचानुव्यचलन् ॥२॥ अथर्व १५ । ८ । ६

"He pleased them or won their love and became a king. He helped his subjects and relations to get food etc. He acted according to the views of the people and hence the council, the assembly, the army and the treasury were at his command."

The following points are to be noted herein.

(1) Securing the love of the people one can be their king.

(2 He needs must look to the welfare of his subjects.

(3) Council, assembly, army and revenue, all are at his disposal only when he conducts the affairs according to the popular opinion. Of course therefore he has no authority over the purse. He who rules in obedience to the public weal will have it : *i. e.*, the people control the purse. This is the reason why he was removed by the people in a body when he assaulted his daughter *i.e.*, the assembly. Such is the Vedic outlook regarding these three bodies. Consider the following Mantra also in this connection :—

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ॥ ऋ० ३ । ३८ । ६

' The kings have to refer to three great bodies for knowledge. ' The king has to approach three great bodies where any question is to be considered. The word विदथ means knowledge or knowing, learned, or sacrifice, or action, or fight etc.

The king calls to his help the councils when he has to consider questions affecting the struggle for life, or of heroism or any other kind of righteous undertaking. The following Mantra states the advantages that a king can derive from such consultations.

राजाना वनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाये ॥ ऋ० २ । ४१ । ५

" The kings, who sit in firm councils having thousands of posts to support are not hated."

Those who are not thus helped by the councils are hated. Here the word (ध्रुव) firm qualifies, सभा assembly The king with such a council becomes firm. He who contradicts it cannot be so firm ; such is the purport. A king without limitations to his authority proves dangerous to his subjects. This remark can be substantiated by the following passage from शतपथ ब्राह्मण

राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशंघातुकः ॥७॥ यद्धरिणो यवमत्तीति । विड्वैयवो राष्ट्रं हरिणो विशमेव राष्ट्रायाद्यां करोति । तस्माद्राष्ट्री विशमत्ति । न पुष्टं पशुं मन्यत इति । तस्माद्राजा पशून् न पुष्यति ॥८॥ शत० ब्रा० ७।२।६

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"The king comes in the way of (आहन्ता) the people, hence such an unrestrained king is dangerous to the subjects. The subjects are like a field (यवः) and the king like (हरिण) deer. The subjects become the food of the king. hence he feasts at their cost. He would not tolerate another beast and hence he does not allow them nourishment."

Here the words (राष्ट्र) and (राष्ट्री) indicate an unlimited monarch. Such an unrestrained king is हरिण; as he robs the subjects of their property. This हरिण or deer feasts on यव field *viz.*, the subjects. He would not admit there another mighty beast because once be allows another he would not get the feast to his heart's content. Such fear haunts him.

Another meaning of the word पशु is 'seer' he who observes or sees. The king would not allow keen observers to flourish. If any such person knowing the king's policy, crops up, he would never be tolerated. This political fact is but plain.

This is the reason why unlimited monarchy proves oppressive. The same view is propounded in the legend of प्रजापति. We wish the readers should go still deeper into the legend.

THE BRAZEN SERPENT.

(By Princess Karadja)

The serpent plays an important part in ancient and modern Symbology.

Whenever it appears, we can be absolutely sure that something is wrong, and that some false notion has crept in, poisoning and vitiating the mental atmosphere.

Under these circumstances it is interesting to note that the *Caduceus*, or rod entwined by two serpents, has become more or less the emblem of the medical profession.

The famous Greek physician, the legendary Æsculapius or Asclepios, to whom is attributed the glory of discovering the healing art, and who finally obtained divine honours, was worshipped under the figure of a snake. Tame vipers were fed in his temple at Epidaurus. Æsculapius was seldom represented without his symbol—the serpent.

Certain schools of perverted Gnostics had a great veneration for the serpents. Aphio-latria or serpent-worship has existed all over the globe, and this idolatry is generally associated with lascivious rites, which clearly denote its vile origin.

Why has this creature—one of the few animals to which it is difficult to extend friendly feelings—been exalted as an emblem of *wisdom and healing*?

An erroneous interpretation of the biblical story of the Brazen Serpent, related in Numbers, has contributed to spread this misconception, which has had pernicious mental results.

It is stated that "Moses made a fiery serpent, and set it upon a pole,

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and it came to pass that every one that was bitten, when he lookod upon the serpent, he did live".

Two years later Hezekiah, exterpating idolatry, broke to pieces the Brazen Serpent because the children of Israel burnt incense to it.

The story, related in Numbers, has repeatedly been advanced as a proof of the healing properties of the serpent. We know that in Scripture the serpent represents the power of evil. No healing can possibly come from that source.

The serpent was placed on the pole not as an object of *veneration* but as an object of *execration*. The children of Israel were perishing through the bite of "fiery serpents" crawling amongst them. The expression "fiery" clearly denotes "that these destructive enemies were not physical reptiles, but evil entities from the astral plane, which is the plane of fire, styled in the vernacular of the old alchemists, "copper" or "brass." The Hebrew word NACHASH signifies both copper and serpent.

The nation was cured through the exposure of the enemy. An effigy of the Brazen Serpent was held up as a warning example, and those who looked up to this image of sin with loathing and abhorrence were delivered from pain and illness, the grim companions of sin. It is recorded that those who said "Hatallu" (I have sinned) were saved. *The healing virtue does not belong to the serpent, but to the recognition and confession of sin.*

The relationship of sin and pain is that of parent and offspring, cause and effect. We cannot be cured from physical evil until we grasp quite clearly that it is generated by moral evil.

Alas, in our days, blinded humanity still stretches imploring hands towards the serpent on the pole, and fondly imagines that immunity from pain can be bought by reverence for iniquity.

Today the name of the Brazen Serpent is Vivisection. Misguided multitudes hail it as the Saviour of mankind. The demon of cruelty procreates ever deadlier germs, and inoculates rank poison into the veins of a race foolish enough to believe that you can avoid evil effects by multiplying evil causes.

However badly we may be bitten by evil effects, we shall live if we recognise that they are the just consequence of evil causes, which must be removed from our midst. When sin is mercilessly nailed to the pillory and exposed to shame the repentant sinners are healed. Kill the fiery serpents called Greed, Anger, Sloth, Lust, Gluttony, Envy, and Cruelty! Then—and then only—can we hope for deliverance from pain.

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GLIMPSES OF DAYANAND.

VII

The Iconoclast.

Of Dayanand's asceticism silence was never a necessary feature. Even when his vow of asceticism was first taken, Dayanand had found it impossible to resist the impulse to speak, when a Pandit of the Puranas repeated within his hearing a verse sanctioning an anti-Vedic belief. During his wanderings on the bank of the Ganges, too, he found time to preach. Many a discourse did he deliver to hankering audiences.

After the *Kumbha* his main stress was on the hollowness of conventional worship. Idolatry he considered as quite opposed to the spirit of the Veda. Notwithstanding an explicit refutation of the Veda, conveyed in words than which there could be nothing clearer, —for what else could **नतस्य प्रतिमाऽस्ति** mean—. the majority of the followers of the Veda were practising idolatry of the worst form and description. To Dayananda it was shocking to see his co-religionists stooping and laying themselves prostrate before inanimate objects such as trees, rivers, pebbles. The Lord of creation was, to his unspeakable shame, become creation's bondman. The adoration of these objects was no poetry, not an abstraction of the Vedantist seeking God in God's creation. Of God such devotees could have no idea. The only effect of their adoration could be that their own selves should be demeaned. It was not for nothing that Bharat was in boundage. It had been so for centuries. A community of 25 crores of souls was under the yoke of a foreigner. The Hindu was a *paria*. His solicitous *chauka*, his punctilious abstention from a non-Hindu's touch, his self-conceit of an inherent superiority——all these vanities galled Dayananda, when he saw the pure Hindu, the immaculate touch-me-not Hindu ,employing himself as simply a drawer of water and cutter of wood for the rest of humanity. A Hindu making obeisance in Hindustan before a German, a French, a Swiss, an Irish, an English, an American, an Australian,any body that was not an Indian! To Dayananda this sight was extremely heart-harrowing. This, too, was the nation that boasted of the heritage of *rishis*. With them was God's first and only revelation. With their rise and fall was bound up the rise and fall of the whole Vedic culture. The Hindu, that picture of abject humility, could not be expected to raise high the pedestal of the Veda.

To Dayananda it appeared that for the Hindu's whole humilation his own spirit of idolatry was responsible. He that bowed before idols would of necessity bow before men. The practice was killing his very sentiment of self-respect. He that feared the very worms in his house could not bear arms against an armed enemy.

Dayanand therefore raised his voice first against this self-humiliating practice. Many a controversy did he enter. He fought with the orthodox wherever they questioned the authenticity of his statements as regards the injunctions

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of the Shastras. His march through the villages of the Gangetic plain was a series of wrangles about the religion of the Veda.

One orthodox *Pandit*, Hira Vallabh by name, engaged with him in a *Shastric* contest at Karanvas. His learning of the *Shastras* was great. He was aided, too, by nine more scholars of his own stamp. He brought with him a stone idol, and vowed that he would not rest till he had made Dayananda a worshipper of his god of stone. The wrangle lasted for more than a week and occupied about nine hours a day. The fluency with which the parties spoke in Sanskrit reminded one of the illustrious old days of India, now alas ! a theme of light literature alone, when this community of idols was a community of living beings, and their language, now spoken of as the language of gods was the language of earthly men and women. After this uninterrupted display of learning on both sides, the *Pandit* rose, acknowledged the veracity of Dayananda's statements, took up his idol and threw it into the Ganges. In this last act he was followed by almost all the populace of the city. Many idols that had been daily washed by worshipful *Pandits* were for one final bath that would never end, lodged in an instant in the purifying waters of the Ganges.

This scene was repeated at many a place. In his armless iconoclasm Dayananda was working a wonder. The authority of the Veda was his only weapon. His incontrovertible reason was his invariable armour. Thus armed he went out to meet his formidable foes, and returned, without fail, victorious. A bloodless revolution was thus brought about, the effects of which were to manifest themselves in the emancipation of human souls in more than one fields. The iconoclasm was religious, political, economical—it was human. Under cover of its idols a dead weight appeared to have been lifted off India's breast.

The nightmare of India was its multiform convention. The stone idol represented the petrified misbelief of her unthinking soul. Some there were whose salvation lay in ear-rings, others got their whole body branded, thus making themselves the marked favourites of a capricious divinity. To the former the ring would give an easy pull, to the latter these marks would serve as a passport, into a region of unending bliss. Dayananda substituted for these amulets the practiser's personal merits, to be won by his own practical deeds. The slavery of the ring and the mark gave place to unchecked liberty of the self-dependent self-confident soul.

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DISINTEGRATION OF CHRISTIANITY.

(By R. V. Lissan Esq).

The Christian Faith, as claimed to be a revelation from the Supreme for the redemption of humanity, has fallen upon dark days. It is openly acknowledged that there is a decay of faith, and that its hold on the people at large is lost. The teachings and precepts of Jesus embody high moral doctrines, which if understood and applied, would have taken mankind milleniums beyond its present level. But the fundamental errors of doctrinal Christianity with the erroneous interpretation placed on them by theologians have been and are, limitations and barriers to moral and social growth.

Since the liberation of man, mentally, which began during the Renaissance, originated and helped by the arts of paper making and printing, the world has begun to enter on a new era, which a fewdecades ago, became broader and freer. Man is now possessed of freedom of thought in a religious sense, untrammelled by the fear to express his views. The fact that the Church has always opposed the spread of knowledge beyond what suited its purpose and increased its power, thus delaying progress, resisting the growth of science and learning as a means of uplifting the people in an educational sense for fear of losing its influence, has made him lose his faith and ask " What has the Church done for me and what does it do now ? "

Authorities on all sides agree that there is a widespread loss of faith in the Church, whether Anglican, Romanist or Non-conformist and it no longer holds the dominant position it once held.

In European countries the most cultured are not in touch with Church. France with its population of 60 miliions has only about 4 millions of Catholics, while others havs no creed. Christanity has also lost its hold on the intellectual and cultured classes in other countries. Mr. Mac Cabe in his works, "The Decay of the Church of Rome" and "The Bankruptcy of Religion" deals with this question carefully and gives striking facts and figures in proof of the above statements. It had been hoped that during the Great War, men would turn to the Churches but the expectation was not realized. The Churches, Anglican and Romanist, failed to utilize the golden and psychological moment. No Vatican protest was raised against the Belgian and Servian atrocities. The desecrated Churches, the murdered priests, the ruined towns and villages, the devastated country, the scenes of carnage among helpless folk did not raise sufficient humanity in the Church to remind one that it was the Shadow of God upon earth, the Vicar Apostolic of Christ. The temporal power was of more interest. It sided tacitly with the Central Powers, in the belief that they would triumph. Loisy, in "War and Religion" strongly criticises the pusillanimity of religion in the face of the tremendous conflict then raging. The English Church also lost an unique opportunity of recovering lost ground. It is true that they helped the people somewhat but not to the extent it lay in their power.

The talk of a religious revival following in the wake of the war, is not borne out by facts. During the general conscription an excellent opportunity presented itself to approximately estimate the attittde of the people of to-day towards the Church. As far as the state or organized religion goes, its hold on the general public no longer exists. The average man does not attend Church, because he does not care to, he does not feel like it. The spirit of agnosticism is abroad,they are not sure that there is a God. Rev. Professor Cairns after comparing evidence from different quarters

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deduces the conclusion that 80 per cent. of the British Armies (exclusive of non-English troops) were out of touch with Christianity. Considering that they represented, in the Great war, the cream of the British race, who in many cases, sacrificed interests, business, family and kindred at the call of duty, leaving chivalry out of the question, they are a fair standard of the everage Britisher. Independent observers note that 90 per cent of the army are distinctly non-Christian and yet they had the moral courage to respond to their country's call with a high sense of duty. This proves that their action was not due toChristianity. This fact is disconcerting for the protagonists of the Church and demonstrates that the view held by some that loss of faith must necessarily be followed by wickedness, is not in accordance with fact. Clergymen have admitted that outside the Church and Chapel there are many who lead Christian lives. This may be explained by the fact that many people dislike the ecclesiastical side of Christianity and derive no advantage or benefit from it. Much of the so-called Christianity beyond the pale of the Church is not Christianity at all, it is called so because it was assumed that outside the Church there was no real virtue. This is a legacy from Christian intolerance. Christian principles have sometimes been applied most effectively by men who are not Christian in belief. Bishop Henson of Durham says, "The ecclesiastical system fails to secure the sanction of the conscience, the moral progress of man outpaces the formal teaching of the Church, and by a dismaying and persistent paradox the moral standard of the priesthood falls below the community of believers".

The remainig, 20 per cent, of the attenders at Church, too it would not be correct to describe as entirely consisting of sincere and intelligent believers. Most of us have come across professional men who for professional reasons have to conform outwardly to their religion, whatever views they may really hold. This breeds hypocrisy. Church attendance in country places is held to be advantageous, if one wishes to maintain a reputation. The advent of facilaities for easy travel on Sunday by motor has depleted t'ie Churches. This fact shows that the genuine following of Christianity is very thin. In fact, church attendance has degenerated from faith into a matter of social convention, good form or apparent respectability.

The support of the leading newspapers and magazines is given to official Christianity; it is not often that adverse or critical matter is published by them, except in a meagre sense, but still the weakening goes on.

One naturally asks, what is the reason of this loss of faith? The old-fashioned believer ascribes it to the wickedness of man, the work of the devil or the deliberate refusal of belief in the traditional church. But the rational man, on reflection, attributes it to vastly different causes ...*firstly*, it does not satisfy the needs and wants of the people; *secondly*, Higher Criticism has exposed the groundlessness of the belief that the Christian faith is a Divine Revelation. It has on the contrary been proved by its constant change and variation, an emanation from the mind of man and not from the Mind of God.

The claims of orthodox Christianity are torn to shreds by criticism and its Books shown to be highly interpolated. Some of them at least are charitably described as pseudoepigraphic. People are abandoning the teaching, because they do not believe it; *thirdly*, the trend of modern knowledge and the searchlight thrown on historic Christianity has undeniably shown it to be the opposer and persecutor of knowledge, a barrier to progress and a protagonist of ignorance, bigotry, intolerance and superstitious practices; through practically its entire history, it has done nothing for the moral uplift of the people. Mr. Lecky, in "The History of European Morals" says "The history of the Catholic ascendancy is the most deplorable in the history of the

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human mind". Remsberg says that the witch persecution cost nine million lives.

The condition of England at the beginning of the last century, was socially bad; in the manufacturing districts of Nothern England, education was at a low ebb; factories employed young boys even at the early age of six; the surroundings were appalling; they, with their elders, freely indulged in drink. Temperance reform, when introduced was stoutly opposed by the Church, as well as by the Wesleyans, who forbade the use of their halls for the meetings. Vested interests were powerful, but when the movement gained strength, the Church of England claimed it as its own. Education was generally neglected and the percentage of illiterates was high. Did the Church help in social uplift? The influence of Bishops in the House of Lords was not in the direction of the interests of the community and did not add to their credit. (J. Clayton, "Bishops as Legislators"). The XXX on beer barrels is a legacy from the time when the monks were the brewers of mediæval England, and wine was a sign of purity and source. So the symbol of the Cross became identified with the beer barrel (Hackwood).

The Christian doctrines are not attractive to the modern mind; the Virgin Birth, Resurrection, Ascension and Miracles are not in harmony with modern views and are being questioned by some of the broader-minded clergy; this does not however imply a denial of the historicity of Jesus of Nazareth.

There has crept into the Christian Church, as a legacy from Gregory the Great, whose superstition and hatred of learning are notorious, a whole system of veneration of lesser beings, such as saints and angels, which rivals, if it does not surpass early paganism and polytheism, perpetuating grosser forms of creature-worship instead of Creator-worship, not distinguishing between the substance and the shadow, the Creator and His creatures. Theology is not religion. Religion does not consist in hair-splitting as to whether the Son proceeds from the Father and the Holy Spirit or from the Father through the Holy Spirit, some modern nonconforming sects such as is found in where there is no unity of thought, where, on the contrary, the smaller the difference existing, the more acrimonious is the discussion. It is not faith alone, but works that constitute true religion. It is the purified heart and not the well-filled head that leads us to the master's feet.

The doctrine of Hell is not particularly fascinating to the man of the day. An influential foreign mission adheres to the idea of eternal hell fire. It professes to believe and teaches that the souls of the millions of heathens who have never heard of Christ are conscious in hell and are to remain there for ever. This view is held to be essential. Father Furniss. in his pamphlet "The Sight of Hell", which has the sanction of ecclesiastical authority, is explicit in describing the arrangements in hell in glowing terms, particularly as far as children are concerned. Some of the torments are brazen red-hot floors and ovens, blood boiling in the veins etc. In speaking of one child said to be there, he says, "God was very good to this child". Jesus of Nazareth said, "Suffer little children to come up to me, for such is the Kingdom of Heaven", but Father Furniss makes them belong to the Kingdom of Hell. The reverend father is aptly named.

The view that the heathens who have not heard of Christ are in an eternal torment must be very soothing to the Chinese and Japanese, who greatly revere their ancestors, attaching much veneration to their memory. They will be delighted to know the condition of their people and of course will rush in crowds to be converted.

In England in 1853, F. D. Maurice was deprived of his professorial chair at King's College, London, for questioning the eternity of hell torments. It was held that his opinions were "of dangerous tendency and calculated to unsettle the minds of theological students."

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The modern mind strains at the idea of the Christian Hell, in the light of modern knowledge, free from priestcraft. According to the orthodox view, the infernal regions must be densely populated and have an enormous population, many thousands being there as compared with a small number of individuals in Heaven. It is no wonder that there is a decay of faith when among other bizarre notions, this teaching is promulgated in the name of Christ. One writer relates that some Kidderminster women nearly stoned a person to death because he declared from the pulpit that hell was paved with infants' skulls. Buckle in his "History of Civilization ', gives a lucid account of the dour and grim ideas of the learned divines in Scotland on the subject of nether regions.

If Christ died for the sins of the mankind as an atonement and those who are not in the Christian fold are consigned to hell, then Calvary and the Atonement are a failure and the offering was in vain, Calvin said, "it was God's pleasure to doom men to destruction, that He saves some and damns others, without any respect to human worth". Does this harmonize with a God of Love?

In the third place, Chritianity has, in its world-wide mission wrought much harm in conjunction with Christian civilization; which is a co-offender. Wherever the Christian has gone, the native races, with perhaps one or two exceptions, have invariably degenerated. The record of Hawaii is not the only one of its kind. The Western vice of drunkenness has worked irrevocable harm on many native races, fire-water on the Amerind, and gin on the West African. In the South Sea Islands, the natives are dying from inanition, the result of being over-civilized as is regretfully told by Mr. O'Brien in his book, "The White Shadow in the South Seas". This was not intended by Jesus, when he said, "Go, teach all peoples" He did not intend them to be exterminated.

An important side of the Christian faith is the missionary question. The feelings that the Oriental or Celestial may have regarding the surroundings of the souls of their ancestors have been mentioned above.

The Bible contains accounts of treachery, deceit, savagery and licentiousness practiced by the chosen people, which was said to be overlooked and approved by the Deity. Whatever views we may have of these teachings or in whatever light we may regard them from a Western standpoint, it does not follow that the Oriental or Celestial will similarly see them, The Sacred Books of the Orient are not interlarded with such accounts, they are decorous in nature. Such incidents occurring in the attributed word of God, produce a feeling of revulsion, and comparisons are invariably drawn. The remark has been made that "they find Christ, all He said He was, but not all we say He is", the difference is vast and the distinction is wide. The opinions of oriental races do not coincide with the views held by the missioners. The Asiatic is not without reasoning faculties. Bishop Colenso has admitted that his attention was drawn to the ludicrous impossibility of a certain biblical event, by a Zulu. This set him thinking, and the result was his work on the Pentateuch. Verb. Sap.

The Church is fading in the white races and it is making desperate efforts to capture the East by a vigorous missionary propaganda. Now that the East is awaking they feel that they have to break new ground. The decadence of Christianity in the West and its propagation in the East induces a writer in "East and West" to say, "It looks as if I am going to New Guinea to take a Gospel to the black man which the white man does not want, to win the savage to a faith that the civilized man ignores". The confusion of thought and varaitions of belief in the Christian Church are such that Father Bernard Vaughan two months before the Great War broke out, said, "From my observation I am inclined to agree with the Chaplain Fellow of Trinity, Oxford, who,

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in speaking of Oxford missioners says, "If we ourselves have no clear idea of what the Christian revelation really is, it is much better to let the unfortunate heathen alone" "One thing is certain and it is this that whatever the Christian doctrine, morality and ritual that is ever shifting among non-catholic missioners be, it is almost impossible for a Moslem, Japanese or Chinaman to discover what Christianity really is". The Bishop of Zanzibar (a missionary bishop) in an open letter to the Bishop of St. Albans writes, "At the present time, having regard to the exceedingly chaotic system of Truth, the Church of England is entirely unfit to send missionaries to heathen or Mohammadan lands". This remark might be judiciously applied to other denominations.

Missionary enterprise of the Christian Church, whether in Asiatic or African countries shows that in the spread of doctrinal Christianity, there is the weakening if not the destruction of the moral and spiritual basis of the native civilization. Christianity has far more need of dissemination within its own borders; there is an ample field at home for the amelioration of social and moral conditions; there are vice and social disorders to be overcome, which one does not find in Eastern countries. The great cities of the West are cankers of vice and drunkenness.

Now that the barriers against the spread of knowledge are breaking down and truth is coming into its own, man judges religion not by what it claims by erroneous teaching, but by its fruits and results. Men are now free from the shackles of dogma and the fear of the stake and are judging with a free and open mind, thinking and judging for themselves. Hence doctrinal Christianity is losing its hold in spite of state and press support and desperate efforts are being made at home and abroad to repair the crumbling fabric of a dying faith. Christians assign to Islam the appellation of the Religion of the Sword, theirs might justly be called the Religion of the Stake.

There are many who do not hold the view that a church is necessary for religion. A great Teacher of humanity found his inspiration in the desert, Nature brings a man very near to God. Meditation in the solitude of Nature with the winds and under the stars is from the ideal point of view better than in a place where the mind is constantly drawn aside by disturbing objects and thoughts. The world is the House of God.

CONTEMPORARY THOUGHT REVIEWED.

THE SUCCESS OF PROHIBITION.

Rev. J. Z. Hodge delivered a lecture at Chapra, in which he recounted his observations in 'dry' America, where he has recently been. In modern days U. S. A. is the only country where there is total prohibition of the use of 'beverage' liquor. The experiment to the present-day world is novel, and all are with curiosity watching the course that things under this head take in America. The following extracts, therefore, from the lecture delivered by a well-informed missionary, may be found full of interest by the reader. The account is based on hard facts and in support of every statement statistics are quoted, which makes the authenticity of the results referred to quite incontrovertible.

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Is Prohibition a success? I cannot state the case in the affirmative better than by borrowing the words of the Virginia State Prohibition Commissioner who declares.—

"Prohibition promotes, thrift, improves business diminishes crime, benefits health."

I shall now proceed to adduce evidence under these 4 heads.

1. Prohibition promotes thrift.—That is to say it increases a man's assets and thereby adds to the wealth of the nation.

(*a*) *My own observation.*—Absence of poverty.

(*b*) The increase in savings deposits in Chicago banks since prohibition became effective has been very large, and has established a new record. A. W. Harris, President Harris Trust and Savings Banks.

(*c*) San Francisco Saving Banks deposits increased from Dollars 282,707,451 in 1918 wet to Dollars 312532,129 in 1919 dry,

(*d*) *Kansas.*—A prohibition state for 35 years. On the basis of property assessed for taxation Kansas has the greatest per capital wealth in the union equal to Dollars 1773 for everyman everywoman and child within the state. Kansas has more than Dollars 454,000000 deposited in her banks—an increase of more than Dollars 160,000000 in one year.

The following statement issued by Governor Craige, last year, is entirely correct.

"We have had state-wide Prohibition in North Carolina since 1908. The state adopted it by an overwhelming majority. It submitted to the people now, the majority would be double that given in 1908. The opposition has largely disappeared, for the benefits of the law have been demonstrated.

The enrollment and attendance of the public schools have been increased more than 21 per cent. The school fund of the State has been increased more than 85 per cent. The capital stock of the State chartered banks has increased more than 50 per cent. The deposits in these banks have increased more than 100 per cent. The stocks of buildings and loan associations have increased in value more than 250 per cent.

Agriculture and manufactures have kept pace with the general development. Our state never has enjoyed such an era of prosperity. The moral and intellectual conditions of the people have wonderfully improved. In many communities order and thrift have taken the place of disorder and shiftlessness.

The whole of this great improvement in our social life should not be attributed to prohibition but it has been a stimulating and co-operating cause.

The effect is unmistakable in the towns, and especially beneficial and noticeable in rural communities. A great majority of the people of North Carolina will endorse what I say. None can truthfully deny it. Many who once opposed prohibition now bear testimony to its beneficence and would not return to the old system.—Thomas W. Bickett.

The Savings Bank is a reliable Barometor as to the material well-being of the people of America and judged by this standard prohibition indicates fine weather.

11. Our second proposition is that Prohibition improves Business.

Here again the evidence is overwhelming and will stand the closest examination.

(a) We shall call the mayor of Atlanta Georgia as our first witness.

James L. Key, Mayor of Atlanta. Ga; states "We have had Prohibition on beginning with the year 1909 Prohibition in the state and in this city during these

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years has been an unmixed blessing. It was and is an industrial and racial necessity, aside from every moral question involved. Its adoptioc has reduced crime, drunkenness, disorder corruption and industrial unrest. It has made for efficiency, good order, good business, good morals and increased prosperity. The law is sustained by the overwhelming sentiment of the people and is enforced as vigorously and sympathetically as any other law. The people of Georgia and the city of Atlanta that is, the majority of them; do not for a moment consider the return to the provious condition.

(b) Omaha a city in Nebraska, dry since 1916. "Business conditions were never better in Omaha than they are now. There is a greater demand for residences, stores, warehouses, and for all kinds of business, than ever before. I do not know of a vacant store room in the business-part of the city that is fit for occupancy, that is now vacant. We have a serious problem to face in the matter of housing accomodations for our people, so that I know it cannot be said that Prohibition has destroyed business in Omaha. We have had a number of large hotels built during the last two years; others are in the course of construction, at this time, and all agree that hotel accomodat.ons in Omaha are not equal to the demand.

'The school found formerly received approximately Dollars 400,000 in license money from the saloons. That amount, of course, had to be made up by increased tax on property, but the amout has been met by our people cheerfully and during the last two years we have voted Dollars 7000,000 in bonds to build a new commercial high school and other school building, made necessary by the increase in our school population".

(c) The Governor of Florida is even more emphatic. Here is his testimony.

Wherever prohibition has been enforced in Florida the women and children are now well dressed, well shod and go about the streets with a lack of fear which they could nyt possibly possess when drunken men were shooting and fighting in the day when whisky was sold there. The churches are better attended, preachers better paid, schools better attended, roads better kept up, less debts on the countries than formerly, and in fact a general air of peace and prosperity exists all over the districts where prohibition is enforced.

In former years the majority of large corporations worked immense numbers of hands and they always feared the time of pay day. Saturday afternoon, until the bell rang for work on Monday morning, as the men would draw their pay, go to the groggeries and blind tigers and get drunk, fight, curse, shoot, cut and create all kinds of disorder through Saturday night and Sunday. The women and children dared not come to town Saturday evening. Very few of the hands got to work before 12 o'clock Monday, while the bosses and managers were spending from 6 o'clock Monday until 12 M, Monday settling fines, getting all kinds of cases compromised on account of drunken rows. etc- Now it is entirely different and the men themselves who used to drink are much better satisfied than formerly while their wives and children wear smiles, good clothes, good shoes, have good food and all hless the Lord for Prohibition,

Even the large corporations of the state are seeing the good effects of this change and the poor justices of the peace are being starved out to such an extent that in some cases they are resigning because there is nothing to do.

These and many other reasons show why we believe in Prohiblition.—Sidney J. Catts. Governor.

(d) Let us recall Kansas one of the Pioneer Prohibition states to testify under this head. As a strictly business matter Prohibition has paid big dividends in

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Kansas. Its strongest advocates in the state are the large employers of labor the managers of the big railroad corporation, and the labor organizations. More than 4,000 men are employed in the Santa Fe Railway shops in Topeka. These shops maintain the highest efficiency of any shops in the Santa Fe. The company show these shopmen turn out more work, consistently and promptly the year round, than the men of any other railroad shops. Seventy two per cent. of the married men in these shops own their own homes—a showing not equalled by any other railway town in America.

When Kansas adopted Prohibition a great and wonderful change was effected in personal credit. Butchers and grocers found that the men who were "dead beats's under the saloon's influence became debtor' of reliability and good standing and that bad accounts were a rarity, Gharnishment cases virtually disappeared from the courts.

The live stock orchard and agricultural crops of Kansas for 1917 amounted to Dollars 860,000,00——an increase of nearly Dollars 200,000,000, in one year. Of course, on one contends that Prohibition no solely responsible for this showing of wealth, but this showing does present substantial evidence that prohibition does not hamper the progress of a people. If evidence means anything Prohibition certainly spells better business and a higher quality of work.

We turn now to our third court—

III Prohibition diminishes crime. No less an outharity than Lord Chief Justice Coleridge has put on record his conviction that intemperance is the vice which is filling our jails, destroying the comfort of homes and the peace of families. Here then we may expect tadgible results from a policy of prohibition and here I make bold to say we shall not be disappointed,

My experience—3 drink persons in 5 months. Intemperance leads inevitably to assaults and breaches of the eace. I hope to lead the following evidence;—

THE GOVERNOR OF INDIANA

After months of prohibition and one year of war the amount of petty crime in Indiana was notably affected. County Jail population was cut in two, commitments for drunkenness fell of 55 per cent, one third of county jails are empty, social conditions improved, fewer demand for public relief, manufactures report steadier work and better conditions of employess;—

James Goodrich, Governor of Indiana

MAYOR OF INDIANAPOLIS

Indianapolis. Ind.

State-wide Prohibition since April second 1918 has brought about the following; Abandonment of country workhouse, jail population reduced about 50 per cent, general improvement of industrial and social conditions, better enforcement of laws, less crime and fewer demands for public relief.

—Charles W. Jewett. Mayor of Indianapolis.

JUSTICE OF KENTUCKY COURT OF APPEALS,

Louisville, Ky.

The good effect of Prohibition in Kentucky cannot be overestimated. All species of crime have been reduced at least 50 per cent. Business has been largely increased. Drunkenness has been practically eradicated.

—Henry S. Barker, late Justice of Court of Appeals of Kentucky.

GOVERNOR OF OREGON

The influnce of Prohibition is shown by a comparison of the penitentiary census for 1915, 1916 and 1917. In 1915, the last year of a saloons in Oregon, 261 men were convicted and committed to the state prison; in 1916 the first year of Prohibition this number was reduced to 148, and in the year just passed, a further reduction to 136 was recorded. In other words Prohipition has been responsible for a material

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reduction of serious crimes which are punishable by penitentiary sentences, and it is also true that the lessor crimes against home and state have been growing less frequent due largely to the presence of prohibition.

GOVERNOR OF WEST VIRGINA.

The public records will show that crime of a serious character, has been reduced very much since the adoption of Prohibition in this state; that accidents have decreased among wage workers; especially in the more hazardous occupations, that labour is more efficient that more money goes into the homes of the wage earners for the support of their families and that living conditions have therefore, greatly improved in many mining and manufacturing towns where the open saloon formerly flourished with all its evil consequences and all its vile accompaniments.

Of course we have numerous minor offences now bootlegging, having more than a quart of whisky offences formerly unknown, but with national prohibition and the removal of the Saloon from border towns in Kentucky, Ohio and Maryland these would be largely if not entirely obviated.

If any man who has travelled through the industrial sections of this state in the old liquor-days, will now visit the same section he will find conditions as much improved. It will be hard for him to convince himself he is in the same State and towns—J. J. Cornwel Governor.

In the mouth of so many responsible witnesses the case that crime diminishes under Prohibition is surely established.

IV. We make one more claim for Prohibition : it benefits Health.

(*a*) Our first witness here is the Governor of Georgia.

The results in this estate are incalculable. Our people are sober, industrious, prosperous, and in splendid condition. This applies to both races. It is said there is more money in Georgia to-day than has ever been known in her history. The people including, of course, the farm labourers, stayed at home, worked on their crops, and the result is that Georgia has the largest crop of cotton and corn ever known in the history of the commonwealth. This could never have benn brought about under the old regime as the coloured labourer spent the latter portion of the week ordering liquor and rendering himself incapable of labour throughout Friday, Saturday and Monday of the weeks.

Our law is little drastic, but it has been all the better for these war days.

GOVERNOR OF IDAHO.

The men who were the loudest in their opposition to the prohibition measures were largely instrumental in bringing a heavy vote for it after a trial of a short time.

Prohibition does not cure all the ills of the body politic but it does produce clean government wholesome environment in municipalities and happiness in the homes of our citizens. It has to a certain extent, abolished the use of jail for petty offences and police courts and has reduced the police force of our cities. It has reduced crime, has prevented many accidents in mines and factories and has made a general improvement of all conditions.

From an economic standpoint, there are more clothes and shoes and foodstuffs bought, instead of asking of the merchant credit from pay-day to pay-day as in the past, there are more cash purchases, and bank deposits have been increased and savings accounts are more numerous, and the respect for women has increased.

There is no sentiment in Idaho for the return of the saloon; it is gone for good and for ever and in place of it there are happiness and efficiency and brotherly love

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that will be as lasting as eternity itself—Moses Alexander, *Governor.*

In the Prohibition sections of our state, the people are much wealthier, healthier and happior than they were when intoxica, ting liquors were sold in their midst.—R.G-Pleasant Governor.

But I need not go on piling up evidence to convince the already convinced.

There is little profit in preaching to the converted and I think on the 4 counts I have enumerated namely; the promotion of thrift, improvenent of business, diminution of crime and benefit to health, we are all agreed that the verdict must go to Prohibition. Nor does our case end there. The moral effects are equally striking.

I mention these—an increased self-respect higher regard for rigetcousness, a new civic pride, an enlightened democratic ideal, the evolution of a state whose laws have behind them the overwhelming sanction of public opinion. It is only right that I should refer to the objections urged against prohibition. I will mention 5.

1. It is an undue interference with individual liberty.

2. It leads to illicit distilling and drinking.

3. It is incentive to other evils e. i. drug taking.

4. It brings the law into disrepute.

5. It was introduced under cover of a war measure and does not represent the mind of America.

To these we answer :—

(1) (a) *Vide* Arthur Shadwell P. 10. Liberty is a relative term.

As members of a state whose laws rest on the popular will we dare not oppose our will to the will of the state.

(a) The highest expression of liberty is a voluntary obedience.

(2) This is true but the remedy lies in a stricter enforcement of the law.

—*Chicago Police*

(b) The new generation is growing up with a sentiment against alchohol and all its works.

(3) There again the remedy lies in trengthening the law.

(4) This is because law is not strictly administered and public opinion still requires enlightenment.

(5) The reply to this is that America has shown no tendency to go back on Prohibition

In this connection I should like to call in an unexpected witness—the *Statesman* of Calcutta whom, even its most hostile critics are hardly likely to charge either with affection for the United states or enthusiasm for Prohibition. Here then are the *Statesman's* reflections on the recent election in America. They confirm my own conviction that Prohibition has come to stay.

"To what extent prohibition has influenced the results it is hard to say. Most observers are agreed that supreme example of social tyranny has produced widespread discontent which has been mitigated only by the possibilities of evading the law. On the other hand the striking improvement effected in the habits of the people, the diminution of crime and the increase of savings have kept a great body of public opinion loyal to prohibition. It is moreover to be remembered that the election to Congress can produce no change in a constitutional law, which can be removed or amended only by securing the requisite majority in the State legislatures, and hence intelligent electors must have known that to vote for an anti-Prohibitionist was useless as a means of removing American dryness. The broad probability is that the rejection of Republicans is a protest against the high cost of living, against wild experiments, and generally against all innovations tending to produce trade disturbance and social unrest."

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SCIENCE AND FAITH.

The following is the resume of a lecture, the last of a series delivered by Lord Balfour at Glasgow University :—

They had been discussing three great values, all vital to the highest life of mankind. These might be described as ethical values, which he preferred to describe as Love; aesthetic values, or Beauty; and cognative values, or Truth. Their main theme had been the third, namely, belief and truth. He had always said that they could not maintain those values in the world permanently at their highest level if they banished from that world the idea of design, of creation, of a God who was Himself the author and the sustainer of these high values. Summarizing the points of his second course, Lord Balfour said that, however imperfect had been his survey of the boundless sea and however incompetent he had been to plumb its depths, he thought he had gone far enough to show that the most certain of all facts was that there was yet no agreement among competent observers which enabled them to say that in this unintelligible world there was at least one thing which they all understood, that was the nature, character, and the limits of our own being. If they assumed the naturalistic view of the universe, that all rational results were produced by a non-rational cause, he did not think they would deny they had got themselves into a system in which the premises and the conclusions and the causes and the effects absolutely refused to coalesce and harmonize. How was it that the blind collision of molecules, atoms, and sub-atoms in the remote past had issued as a mere question of cause and effect in the production of knowledge of science and of things of which we justly boasted? How from such beginnings could they expect such conclusions? Those who took the naturalistic view of knowledge must explain how unreason had produced reason. They must try to tell us, he added, amid applause, how this purposeless clash of atoms had, as one of its accidental by-products turned out beings so constituted that they could look back and discuss the utter insufficiency and inefficiency of their own pedigree. They must bring in at the beginning of the process transfusing it from beginning to end, some form of reason, some element of purpose, design—to use an old-fashioned and perhaps unjustly discredited word—in some shape or other.

Theism must be an indubitable portion of any system which claimed to get out of the blind causation of rational results. Not to mince matters, if they wanted to see the world in which we all believed and to hold the creed which we all accepted in its most rational form, they must assume guidance and inspiration from the beginning,

Discussing the possibility of communion between spirits and spirit, he said that he was inclined to think that, as between human spirits, there was more in it than could be fully expressed by the most elaborate system of external signals.

If they held, as he held that life was the result of the gradual divine influence upon the course of human thought they would look forward to truth being more and more clearly brought to light and they would feel convinced that there was nothing to fear from science, but that their great interest, so far as this world was concerned, was to press on science by every means in their power. The beliefs which they all had, which were the bonds uniting them and made the foundation of society possible, could only be considered as a rational system if it were treated in a theistic setting.

INDIAN EDUCATION.

As it is and as it should be.

Dr. Rabindra Nath Tagore contributes to the *Mysore Journal of Economics* an instructive article on this subject. For the benefit of the reader

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we cull the following excerpts from it :—

Universities should never be made mechanical organizations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind to others, and earn their proud right in return, to receive gifts from the rest of the world. But in the whole length and breadth of India there is not a single University established in the modern time where a foreign or an Indian student can properly be acquainted with the best products of the Indian mind in a full measure. For that we have to cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms bowl of knowlede; they lower our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers.

There are belated attempts on the part of our governors to read us pious homilies about disinterested love of learning, while the old machinery still goes on working, whose product is not education but certificates. It is good to remind the fettered bird that its wings are for soaring; but it is better to cut the chain which is holding it to its perch. The most pathetic feature of the tragedy is that the bird itself has learnt to use its chain for its ornament simply because the chain jingles in fairly respectable English.

There was a time with us when India had her common language of culture in Sanskrit. But, for the complete commerce of her thought, she requires that all her vernaculars should attain their perfect powers through which her different peoples might manifest their idiosyncracies; and this could never be done through a foreign tongue.

In the United States, in Canada and other British colonies, the language of the people is English. It has a great literature which has its birth and growth in the history of the British Islands. But, when this language with all its products and acquisitions, matured by ages on its own mother-soil, is carried into foreign lands, which have their own separate history and their own life growth it must constantly hamper the indigenous growth of culture and destroy individuality of judgment and the perfect freedom of self-expression. The inherited wealth of the English language, with all its splendour, becomes an imbediment when taken into different surroundings, just as when lungs are given to the whale in the sea. If such is the case even with races whose grand mother-tongue naturally continues to be their own mother-tongue, one can imagine what sterility it means for a people which accepts, for its vehicle of culture, an altogether foreign language. A language is not like an umbrella or an overcoat, that can be borrowed by unconscious or deliberate mistake; it is like the living skin itself. If the body of a draught horse enters into the skin of a race horse, it will be safe to wager that such an anomlay will never win a race, and will fail even to drag a cart. Have we not watched some modern Japanese artists imitating European Art.? The imitation may sometimes produce clever results; but such cleverness has only the perfection of artificial flowers which never bear fruit.

If we were to take for granted, what some people maintain that western culture is the only source of light for our mind, then it would be like depending for day-break upon some star which is the sun of a far distant sphere. The star may give us light, but not the day; it may give us direction in our voyage of exploration, but it can never open the full view of truth before our eyes. In fact we can never use this cold star-light for stirring the sap in our branches, and giving colour and boom to our life. This is the reason why European education has become for India mere school-lessons and no culture—a box of matches good for the small uses of illumination, but not the light of morning, in which the use and beauty, and all the subtle mysteries of life are blended in one.

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So far I have dwelt only upon the intellectual aspect of education. For, even in the West, it is the intellectual training which receives almost exclusive emphasis. The Western Universities have not truly recognized that fulness of expression is fulness of life. And a large part of man can never find its expression in mere language of words. It must therefore seek for its other languages——lines and colours, sounds and movements. Through our mastery of these we not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime. The great use of education is not merely to collect facts, but to know man and to make oneself known to man. It is the duty of every human being to master, at least to some extent, not only the language of intellect, but also that personality which is the language of Art. It is a great world of reality for man—vast and profound this growing world of his own creative nature. This is the world of Art. To be brought up in ignorance of it is to be deprived of the knowledge and use of that great inheritance of humanity, which has been growing and waiting for every one of us from the beginning of our history. It is to remain deaf to the eternal voice of man that speaks to all men the messages that are beyond speech. From the educational point of view we know Europe where it is scientific, or at best literary. So our notion of its modern culture remains within the boundary lines of grammar and the laboratory. We almost completely ignore the æsthetic life of man leaving it uncultivated, allowing weed to grow there. Our newspapers are prolific, our meetings are vociferous and in them we wear to shade the things we have borrowed from our English teachers. We make the air dismal and damp with the tears of our grievances. But where are our arts, which like the outbreak of spring-flowers, are the spontaneous overflow of our deeper nature and spiritual magnificence?

Through this great deficiency of our modern education, we are condemned to carry to the end a dead load of dumb knowledge. Like miserable outcasts, we are deprived of our place in the festival of culture and wait at the outer court, where the colours are not for us, nor the forms of delight, nor the songs. Ours is the education of a prison house, with hard labour, and with a drab dress cut to the limits of minimum decency and necessity. We are made to forget that the perfection of colour and form and expression belong to the perfection of vitality that the joy of life is only the other side of the strength of life. The timber merchant may think that the flowers and foliage are mere frivolous decorations of a tree ; but if these are suppressed, he will know to his cost that the timber too will fail.

During the Moghul period, music and art in India found a great impetus from the rulers, because their whole life,—not merely their official life,—was lived in this land ; and it is the wholeness of life from which originates Art. But our English teachers are birds of passage : they crackle to us, but do not sing,— their heart is not in the land of their exile.

THE UNIVERSITY AND THE VILLAGE.

An instructive article under this heading appears in *Welfare*, latest issue, from the pen of Mr. C. F. Andrews. He writes inter alia :—

'Farm Week, has become one of the most important featu.es in the whole year for the Ohio State University. From every part of the State, the men who have the keenest interest in agriculture, gather together at Columbus, the University centre. In the State of Ohio, there are a multitude of farmer's organisations. In this week, they hold their convocations and lay down the lines of their future development. The best agricultural experts and the most successful farmers are given opportunities of speaking about the year's work. They tell the record of their failures and achievements,

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They give instruction to those, who are eager to try the same experiments; in which the agricultural leaders have already shown the way forward.

'Farm Week, has the inestimable advantage of bringing the farmer and the University together. It was a touch of genius in America to have invented it. It must be remembered, that, in the United States, a considerable number of farmers are University men, who have had their training in the State University itself. For them, the 'Farm Week, is looked foward to, as a delightful time of reunion. Others, who have not had the privilege of a University career, come once in each year into touch with the University atmosphere, and this broadens their minds and prevents them from becoming parochial in their outlook. The farmers of Ohio have come to look upon the University as their true *alma mater*,—the 'kindly foster mother' of their aspirations as cultivators of the great Mother, Earth. The attendance has grown at this 'Farm Week', year by year, and it is hoped that the record number of 8000 will be registered for the year, 1923.

The result of this touch between the University and the country, has not been merely one-sided in its benefits. The University has gained in the broadeninig of its outlook; the country district has gained in the widening of its intellectual horizon.

But the question rises, whether, in all the new national educational movements, which are spreading over the country this 'Farm Weak' idea might not have its own integral place and part. For nothing can be more essentially foolish than the present entire emphasis on literary subjects, in a country whose inhabitants must of necessity live chiefly by the cultivation of the soil. The dignity and beauty of such an occupation as farming must be brought home to men and women in India in every possible way and there can be no surer method than that of training and educating the young. But such training and education of the young must have its centre and source in the University itself. It may be true that the older Universities, built up by the Government, are too stationary and conservative to respond to new ideas; but this should certainly not be the fate of the new Universities, which are springing up on every side. They, at least, can afford to make experiments; and I believe the experiment of relating the University to the soil is one of the most important that can possibly be tried in this country at the present time.

COW PROTECTION.

Lessons from Denmark.

In the same number of the above magazine very interesting facts and figures are given in a paper on the very important subject of Cheaper. Production of Milk, etc. The writer has related his experiences of Denmark, where an eminently successful experiment has been carried on. To India, a pre-eminently agricultural country, where the question of Cow Protection and Improvement has a religious significance, too, the example of Denmark may serve as an object lesson.

India at one time used to boast of its wealth in large and healthy herds of cattle. The possession of large herds of wholesome milkers was considered to be a real sign of prosperity of a country. When the Pandavas were hiding themselves in exile, and Duryodhan wanted to find them, the sage Bhishma said, "Yudhisthira, the virtuous would be found in a prosperous country where

गावश्च बहुलास्तत्र न कृशा न च दुर्बलाः ।
पयांसि दधि सर्पींषि रसवंति हितानि च ॥
विराट पर्वे २८ । ६ ॥

there would be large herds of cows, neither ean nor weak in milking capacity, whose

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milk, curds and butter would be delicious and wholesome." At present Denmark is such a prosperous country. It is the most contented country in the world. It is free from the extremes of poverty and riches. Its wealth is more evenly distributed than in other countries, and the Government of the country ensures fair distribution of wealth and increase in its production.

The first and foremost work is the organisation of breeding stations. Without improving the breeds of cows, we cannot increase the yield of milk and butter per cow. It is more important to have a small number of large milkers than to have a large number of cows that give small quantities of milk. Our aim should be to multiply only large milkers, by selecting the best from our existing cows. For breeding bulls we must procure the very best animals. The yields of milk and butter do not so much depend upon the cow as upon the character of the bull employed. This character has to be ascertained by actual experiments, by the milking capacities of the offspring, the damrand-the grand-dam.

Looking at the present condition in India, the people cannot organize the breeding and "control" stations. The initiative should be taken by the District Boards, the Zemindar's Associations, and the Agricultural and the Veterinary Departments of Government. It is the Director of Agriculture who can bring all these bodies together and earnestly arrange to organize the necessary operations in places conveniently situated for the people—the keepers of milch cattle.

Our Gujars, Gwalas and other professionals thoroughly understand the characters of the cows and buffaloes that are naturally good milkers. We should take advantage of their expert knowledge, and encourage them by giving them necessary assistance or employment where required,

The beginning in Denmark was made by a society of landowners, the Royal Danish Agricultural Society, by appointing Commissioners in the different districts to report on the economic conditions. In their reports, the commissioners dealt with the question of improving the cattle and suggested various measures, which included:—

(1) Instructions to the peasants in the knowledge of good cattle breeding; the importance of using the best animals only for breeding and the necessity of rearing the young stock in a proper manner.

(2) Provision by the State of the necessary number of good bulls in each district.

(3) Prizes for good bulls.

Among the Commissioners was an author who suggested that instead of giving prizes, the farmers by joint action should improve the national breeds of cattle by selecting the best animals for breeding purposes. He suggested the following rules:—

(1) The best animals should be obtained for breeding purposes, even if they were costly and difficult to obtain.

(2) The young stock should be reared well and liberally nourished.

(3). The heifers should not be served until of proper age.

(4). No bull calf should be castrated if any body would buy it for breeding purposes.

(5). No member should be allowed to sell breeding cows of the approved breed as long as they could be in calf, until his entire herd consisted of cows of the improved strain.

(6). Peasants in the neighbourhood should have the opportunity of getting their cows served free or for a small fee, on condition that they undertake to rear and keep for breeding the resulting heifers.

In an area of 24,215 square miles, and a population of 2·75 millions in

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1912, the Danes had 934 Cattle-breeding Unions, keeping 1123 bulls, with a membership of 23,414 land-owners. The Local Unions are federated to District Unions, whose office it is to advise and help the Local Unions in matters of common concern, and to maintain a uniform system. It appoints expert counsellors to assist the Local Unions in purchasing bulls, selection of breeding cows, rearing up herds, keeping books, (statistical), records etc.

The district cattle breeding associations are affiliated to a central association in each province, which is intimately connected with the provincial Federation of the agricultural societies. The expenses of Federa bodies are met by contributions from the Local Unions.

By experiments, the Danes have ound that cross-breeding does not produce good results. They have totally abandoned it. They have formed best results with the native races of the cattle; and by a careful selection of the native races, they have wonderfully improved the milking capacity of their cows. They find out the merits of the cows by what is known as the "control" work.

The merits of the bull are judged by the value of its offspring in the Danish Shows, the judges do not restrict themselves to the points of the animals but also take into consideration the pedigree and records as to the milk-yield of the dam, granddam etc., both in quality and quantity. The yields of both butter and milk depend largely upon the bull.

In India we have very fine breeds of cattle in almost all the provinces. We have to select the best of them both for milk and for draught work. By the process of selection, they would produce equally large milkers, if not larger that the cows of Denmark. The percentage of butter in the milk of the Indian buffalo is double that of the Danish cow.

In milk production, control work plays a very important part. The Danes claim to have invented it. It is now largely followed in Holland and other countries. In India it is unknown. Without control work, we shall not be able to achieve the best results.

The control work means an analytical test of the daily yield of milk and butter from each cow. The Assistant in charge of a control station is an expert in this work. He is specially trained for it. He goes once a fortnight or once a month to each farm, a member of the Union, and takes records of the milk yield and the food given to the cow. He takes a sample of milk from each cow in a glass tube; about a hundred of these tubes are put in the Gerber apparatus, worked by electric power, and the percentage of butter is ascertained in a few minutes and recorded with food figures in a register kept for the purpose. In the light of these records, the food of the cows is regulated on a scientific basis and the results are published annally by the Central Federation of the Dairy Association. These records materially assist in the selection of cows and bulls and go to increase the yield of milk and butter year after year as the cows improve by the process of selection. This is the real secret of the streams of milk one finds flowing in the Co-operative Dairies of Denmark. This account for the wonderful milking capacity of the Danish cow, which before 1187 was no better then the average cow in India to-day.

The milk per cow in Denmark has increased three to five time the quantity produced before 1854. The butter-yield has increased three to eight times. The yields per cow were as under :—

	Milk Yield		Butter Yield,	
	lbs. per day.	lbs. per year.	lbs. per year.	lbs. per dsy.
1864 ...	10	...	88	...
1886 ...	...	...	128	...
1912 Normal Cows ...	27¾	3064	...	...
1912 Best Cows ...	53½	15816.	...	...
1908 Normal Cows ...	...	...	242	...
1908 Best Cows ...	...	...	684	2⅓

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The period of location was 290 days. The average cost of control unions in 1912 was—

Pay of assistant	498 ks, per year.
Total expenses	669 ,, ,,
Average share per cow	1·36 kr. = Rs. 1-4
Minimum per cow	10 annas
Maximum ,, ,,	Two rupees.

The cost of control work varied from 10 annas to two rupees per cow per annum according to the number of cows in the Union.

It will be seen from the above table that in 1864 a cow in Denmark gave only 10lbs of milk per day, and 88lbs of butter per year. In 1912 the milk yield rose to 27¾ lbs from an ordinary cow, while the best cows gave as much as 53⅛lbs milk per day. The butter yield rose from 88lbs to as much as 684lbs per year or 2⅛lbs per cow per day in 1908. These are facts which I saw my self in 1911 and 1914 by personally working in the largest dairy in the world —the Trifolium at Haslev in Denmark. I went there at my personal expense and present this knowledge to my countrymen for the benefit of my mother-land—the land of the mother cow—the Kamdhenu—the giver of all man wants.

The cow is truly a Kamdhenu in the ancient land of Aryans in Denmark. It makes agriculture pay handsome profits. The agriculturist gives most of the land produce to the cow and the cow in return pours down streams of milk which are seen running like rivers of water in the Trifolium Dairy of Denmark.

There were 1,310,000 cows in Denmark or one cow on every six acres of land. Of the total exports from Denmark butter was 52 per cent; with an average of 99,420 tons per year. The total exports amounted to Rs. 180 per head of the population against Rs. 8 per head in India. Every Dane thus produced as much as 22·5 times more for export than an Indian.

Even with the high standard of living and high costs incurred in Denmark, the price of whole milk obtained by the farmers from their Dairies averaged in 1912 at 19 ore per 2 kilogrammes (4·40 lbs English) = 1⅛ anna per Indian seer of 80 tolas; while the retail price of milk was double that rate (19 Ore per flask of 1 k. g.) = 2¼ annas per seer. These prices were not more than half of Indian price. The lower prices of milk in Denmark were obviously due to scientific methods employed there, which gave large yields of milk per cow.

MICA IN ANCIENT HINDU MEDICINE

In a paper by P. S. Naidu published in *the Hindu* for April 5-1923, we read:—

In ancient India, the Hindu Chemists investigated into the various qualities and classes of mica together with some of its uses. Simhasena Gupta the well known Hindu Chemist, in his "*Rasa Ratna Samutchaya*" classifies the mineral into four varieties viz.,--Pinaka, Naga, Manduka, and Vajra, after the four colours exhibited by the mineral white, red, yellow and black, while the modern geologists call those as Muscovite, Lepidoite, Phlogophite, and Biotite respectively. It is astonishing to note that the physical qualities of muscovite given therein are those that the present market demands. The qualities he gives out are that useful mica should present a smooth surface without crack or flaw, coupled with easy cleavage capable of yielding spacious laminae, and not deteriorated by the application of heat and should possess good colour and higher specific gravity. Ayurvedic lore further gives an easy process of disintegrating mica which is now patented in America

Medicinal Virtues.

Indian Medical professors attribute high therapeutic properties to Biotite, for its chemical analysis shows it contains a proportion of 28 per cent of iron and traces of lithia, a powerful solvent of uric acid and a component part of allopathic preparation used with success in Bright's

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disease and cordaic dropsy. *Rajanighantu* an old Ayurvedic medical dictionary, throws further light on the inclusions of mica such as spots etc. *Liquifying Mica.* It is highly surprising to learn that the very process for which the modern scientists of west have been making tremendous efforts to find out an easy method to liquify mica without the aid of hydroflouric acid, is la d down in "Rasendra Bhascaram, Rasa Ratna Samutchayam, Ananda Kandam, etc. by different ways, and they are worthy enough, to be investigated. I have been experimenting on these and the results will be announced later on. An inference can easily be drawn by looking at the process of oxidising bisulphate of arsenic kept between two layers of mica that the ancients were acquainted wit'i the bad conductivity of heat by mica.

HYDROXIDE OF MICA.

There is one more point note-worthy to be mentioned in this connection. The ancient Dravidian Doctors, Agastyar, Bhogar, etc., developed the Hindu Chemistry higher than the Ayurvedic Brethren of the north and much anterior to Arabs, and found out useful carbonates hydroxides, and chlorides of metals. They gave out a process for converting mica into hydroxide and their Chemistry is dormant from many centuries without proper manipulation.

THE WORLD OF BOOKS.

Religious Thought in the East. By Puranendra Narayan Sinha. Published by the Theosophical Publishing House, Adyar, Madras. Price As. 14.

This is a collection of four addresses delivered by the author. His 'East' is India and he divides the history of religious thought in that 'East' into two cycles. The first cycle ends with the Gita, and the second that begins with Budhism is, according to him, now nearing its end. The treatment of the subject does not appear to be historical, for how in such treatment could Jainism be placed in the first cycle? A few points of each philosophical system of India have been touched upon, and a relation has been sought to be established between the various schools, which appear to the writer to be either supplementary to, or evolved from, one another. The writer now looks forward to the setting in of a new cycle which will embrace within its sweep, besides the old reigious thought of the east, the modern religious currents of the west also. That cycle will be the cycle of Theosophy. What is coming off in the future, it is for the future to disclose. Of the past the writer has made only a superficial study, though some of his ideas are striking.

The Path of Victory. By H. T. Hamblin, with a foreword by the Princess Kharadja Published by the Science of Thought Press, Bosham House, Chichester, England. Price 3/- net. By post 3/2.

'The teaching of the book' says the Priness Kharadja, 'is sound'. The author believes in a duality of existence. The spiritual world, the world within man is real, it is perfect, without a flaw. The world of senses is unreal, imperfect, full of blemishes and faults. The teachings of Christ are given in this book an optimistic spiritual setting. Man is exhorted to do good, to think good, and

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to feel good as he is ' God in the making '. The moment he understands his real nature i. e., actually realises it, he is free. The path of victory does not lie in the overcoming of evil outside, but in changing one's own self within. The book is brimful of such tender spirituality from first to last. The logic of the book may not convince one but the setiments expressed are tender.

The Futurism of Young Asia. By Benoy Kumar Sarkar. Published by Julius Springer. Berlin.

Benoy kumar Sarkar is one of the foremost thinkers and writers of India to-day. He has to his credit many bulky volumes containing original research in more than one field of India's ancient achievements. In this his latest production he has collected some of his essays that he has of late been contributing to the leading journals of Germany, France and America. He has studied the history of the various countries of Asia and drawn from it conclusions as to the trend that events in Asia will, in continuation of the past behind them, take. He has historic evidence to bear out his emphatic assertion that Asia has never, except for a few decades of the immediate past, been sluggish. Every country in it was always go-a-head. The contributions of India to the culture, as also to the earthly comforts, of mankind have been specially great. Happiness, to Mr. Kumar, does not appear to be an other-worldly concern. The idea that India, and for that matter the whole east, has attached greater value to the pleasures hereafter than to those in the present span of existence is, accorning to Sarkar, a fib disseminated broadcast by selfish exploiters of Asia's resources, to serve the purpose of a narcotic dose to otherwise vigilant wakeful Asians. India has, ever since the age of the Vedic revelation, been jealously mindful of its earthly good. That some of its poets and thinkers have in every age struck a note of pessimism and other-worldliness is no exception in India's case. Pessimism has been a note of philosophy in every clime. As for religious belief nothing could be more pessimistic and otherworldly than the Biblical doctrine, ' The kingdom of God is in heaven,' and yet all Christian countries are striving after the goods of this world. If the philosophy of India was strung in a higher key than the philosophy of other lands, its strides in the field of physical science outdistanced such efforts in other countries no less. The climate of India, to which is attributed the supposed incapacity for hand work of the Indian people, as also their supposed stay-at-home character, has not, says Sarkar,changed within the last century and a half of British rule, before which we not only supplied our own needs adequately but also maintained for the rest of the world an emporium of goods to provide its every day's necessities. The writings of travallers such as Solvyn who visited India about the end of the eighteenth century show what degree of exellence our architects and engineers had reached in the art of ship-making, which the French visitor recommends to the nations of Europe to copy. A similar line of reasoning and demonstration has been followed in the case of other countries of Asia. The tale of the slow but steady exploitation of these countries

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by European nations, leading to their ultimate subjection and slavery, is literally tragic. The only ray of light in the misty atmosphere of to-day is the new spirit of self-assertion that is making itself manifest in different countries in different forms. Young Asia groans under the burden of tyrannousEurope and is exerting itself to burst its chains. Such is the hopeful spectacle to which Sarkar is a witness, and which he holds up, also, to the reader's gaze. That there are inherent differences in different sections of humanity is a theory that Sarkar unanswerably refutes with the logic of historic and physical facts. That different nationalities are to-day in different grades of physical and moral eminence is a result of no innate variety in mankind itself. This unlucky circumstance is on the other hand due to artificial barriers and handicaps that the animal selfishness of one nation has placed on another. The tyrrany once effected, the intellectually shrewd author of it has tried to make his bonds permanent by giving them the character of a natural phenomenon, following inevitably from the physical environments of the tyrranised race.

EDITORIAL REFLECTIONS.

A CONGRESS OR A COMEDY?

If the presidential address of a conference can form an index to the success of its proceedings, there is nothing to call into question the success of the last session of the Trade Union Congress, held at Lahore under the presidency of Deshbandhu C. R. Das. That Deshbandhu realises in his inmost heart the importance of the labouring classes is apparent from the very fact of his coming from so long a distance to preside over their deliberations. At Gaya he could not find time to attend the proceedings of the Hindu Sabha. From the distinction he makes between the two bodies he proves beyond the possibility of a doubt that he is above communal or religious leanings. His solicitousness is barely for the advancement of his country and only those sections of the Indian people can claim his propitious attentions, that have the good fortune to appear in the future to make their mark, either by helping, or creating complications in, the national struggles of the country. In this attitude Deshbandhu does not stand alone. He has almost all Hindu leaders at his back. Hindus, in the present disorganised condition, cannot, inspite of their dominancy in point of numbers, loom large in the eyes of their political leaders. For their national moves the latter invariably take their cue from other communities. Labour, too, judged by the standard of organisation, does not, at present, fare any better. Labour, however, is no religious sect. By advancing their cause the national worker has not a whit of his esteem, as an all-India patriot, to lose. The rank and file among the Hindus strangely are as jealous of this esteem as the topmost patriots. What we can not understand ishow different laws govern the conduct

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of different communities in one and the same affair. If to a Shaukat Ali religion and politics do not present two sets of irreconcilable dogmas and activities why should they to a Nehru or to a Das? We are conscious of their sacrifices and have every respect for them on that account. But their own community deserves a share of their selfless love. It has been suggested in some quarters that between religion and politics a permanent wall should be raised and all workers should for once and all make a choice between the two fields. We laugh at the simplicity of the proposal. Is not the attitude of the Hindus on the one hand and of the Mohammaden leaders on the other an object lesson of the failure of any such scheme of taboo? Only, leaders should choose which shall be the sphere of their dominant activities. On Hindu leaders we urge the necessity of lending at least their moral support to movements for the consolidation of their own community.

To return, however, to our theme. Labour promises to control the destinies of the world in the near future. A universal upheaval of the working classes has set in of late, which can not but influence the sympathies and leanings of the leaders of India. To our labouring brethren we do not grudge their good fortune. It is, on the contrary, our sincere wish that this fortune of theirs may become a little more real——at present it is but a chimera. The address deliverd by Deshbandhu contains some of the very finest sentiments couched in the happiest of phraseologies. As a literary word-artist Deshbandhu is a past master, and his recent utterance, as a treat with an exquisite literary flavour, was of a sort with his past utterances. Round this discourse of his there was as in all his discurses there always is a ring of spirituality. His idea of *Swarajya*, as he has on many occassions before this repeated,is of *Swarajya* for the masses. With any sort of class rule he has no patience. Labour in India, as he pointed out, comprises 98 per cent of the population. Any scheme of *Swarajya*, therefore, in the working of which this overwhelming proportion of the populace does not take its rightful part, is a chimerical scheme. It is not in any case an all-India scheme. Labour, Deshbandhu must have, first among workers for *Swarajya*, and then among partakers of the blessings of *Swarajya*. The idea in its beauty is democratic through and through. In its broad sympathy, as also in its breadth of national and political outlook, this statement of Das is quite unexceptionable. We are at one with Das in his belief that trusteeship in the matter of government, whether Indian or foreign, is humbug—it is selfishness under a veneer.

The other speeches, too, were pitched in a high humanitarian tone. And the resolutions? They were a string of most pious hopes and benedictions. The Congress, they say, was a reality. If the organisers were bent on acting a comedy termed 'Champions of Labour,' they could hardly have acquitted themselves better. The largest representation that could be drawn to any of the sittings of this Congress of 98 per cent. Indians at no time exceeded 500 souls. At times it is said to have dwindled down to the ignominous figures of 70. The labourers of whom this honourable

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audience was composed included among them Indian beaux in English costumes. Stiff collars and gaudy ties were by no means a taboo on the persons of these pseudo-labourers.

If yet some proof, more tangible, were needed of the artificiality of the meetings, it was supplied by the King's English, that those spokesmen of the dumb and inarticulate Indians employed in their speeches. We thought the *Yuga* of a foreign tongue as the *lingua-franca* of Congress India had allready passed and that a genuine Indian Mahatma had made Indian politics an Indian topic for discussion among Indian masses. We realised our mistake in the *pandal* of the Trade Union Congress at Lahore. Deshbandhu had his apology for this seemingly unnational conduct of his, viz., that he belonged to Bengal, and knew, out of the languages of India, the language of his own province. We can not let him off so lightly, as an opponent of his can urge that an all-India leader should, because of his all-India leadership, know the all-India language, Arya Bhasha which is India's *lingua-franca*. Yet if Das had some excuse, what excuse had Mr. Gauba and others whose birth-place is not in Bengal, but in our own Punjab, where the Congress was holding its session? May we presume that a deliberate attempt was made, under cover of the employment of a foreign tongue, to keep off labour from the Labour Congress? The attempt, if it were deliberate, could not have used a more effective weapon. If in virtual reality it is the concern of Deshbandhu and those that believe with him to make labour partake in the Swarayja struggle and enjoy with them, when the time comes, the fruits thereof, let them leave their high stilts of the English language, and come down to their brethren in their homely Indianness, without the screen of a foreign tongue hanging between them and their labouring brothers. If our leaders learn from their faults of one unsuccessful session, and for the next take the lessons they have learnts to heart, we shall deem their very failure a success. Then it may be that the larger and smaller percentages may join to make the total full hundred, and a hundred and six sons of Kuru may march forth together in a common struggle against a common enemy. For language screens the soul.

CHRIST A DUAL PERSONALITY

The New Testament is a collection of gospels, which in their turn are the accounts of the life of Christ given by different witnesses. Their authenticity there are very strong reasons to doubt. In the accounts there are discrepancies that are very hard to reconcile. For our present note we shall refer only to one. A writer in *The Occult Review* quotes it from the Encyclopaedia Britannica.

The *Encyclopaedia Britannica*, ninth edition, Article, "Gospels," states: "It is obvious, for example that Luke regards Nazareth as the residence of Joseph and Mary from the first, whereas Mathew seems to represent them as selecting Nazareth for their new home after the birth of Jesus and the return from Egypt." The passages referred to are these :—

Matthew ii, 23.

And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

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Luke ii, 39.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Very devout Christians have noted these discrepancies and have been at great pains to explain them off. The article from which we are quoting is an attempt in the same direction. Whether the attempt has been successful, we leave it to the reader to judge.

Consulting the record of these events as we find them in the New Testament, we are immediately faced with an apparent discrepancy between the genealogies of Jesus as given respectively by St. Matthew and St. Luke. Exoteric criticism lays but little stress upon this important matter, usually being content to suppose that both accounts were originally alike but have been corrupted by copyists and translators, or that both are wrong and merely fanciful, or, lastly, that one is wrong and the other right. That both may be right is a contingency that does not appear to have occurred to the scholarly minds who labour so devotedly at critical exegesis. It certainly appears at first sight that such is an impossibility in logic. But let us examine the position from the point of view of Dr. Steiner.

The gospel of St. Matthew says that Jesus was descended from Solomon, the son of David. The gospel of St. Luke, upon the other hand, states that he was descended from Nathan, the son of David. This and other contradictions in the two records of so important a matter disappear when we regard them in the light afforded by the teaching of occultism. The explanation of these apparent contradictions is that the two genealogies refer to different persons. That is to say, there were two children named Jesus born from different parents: the descendant of Solomon from a Joseph and Mary in Bethlehem; the descendant of Nathan from a Joseph and Mary in Nazareth. The father of the Bethlehem Child (Royal Child) was Joseph the son of Jacob (Matt. i. 16); the father of the Nazareth Child (the Pontifical Child) was Joseph the son of Heli (Luke iii 23).

The genesis of the Royal Child of Bethlehem presents no difficulties to the understanding. We know him to have been a reincarnation of a Boddhisattva who was in all probability a spiritual predecessor of the historical Zoroaster, and whom we will call Zoroaster if only for reasons of convenience. Jesus of Bethlehem, the Royal Child in whom Zoroaster was now incarnate, was the most highly developed being that the human race had up to that time been able to produce. So far as perfection is possible to humanity, he was perfect. He was the fruit of many incarnations all consciously directed to the elaboration of a physical body, for it was necessary that Zoroaster should for a time be incarnate in such a one so that he might assimilate from its energies the power which he needed for the final stage of his great labour: the preparation of the body of Christ, to which task he had dedicated himself many thousands of years previously.

If Jesus of Bethlehem was a reincarnation of Zoroaster, who or what was Jesus of Nazareth? To answer that question fully would take many volumes and require more knowledge than the writer possesses. But so far as we at present know, he was in a manner a divinely energized automaton. He was a human being of a highly specialized kind, but cannot be regarded as the reincarnation of any individual, for the ego which inhabited him had been withdrawn from the scheme of evolution before self-consciousness or individuality had been attained by the human race. We touch here upon a mystery which cannot be fully explained as it is as yet but partly understood, but it will be possible nevertheless to throw some light upon it by making a short digression.

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At a certain remote period in the history of this planet, when self-consciousness was just awakening in humanity, certain spiritual entities known to Christian occultism as Lucifer Spirits began to tempt mankind to "evil". These, I am told, are the "worms of Restau" who in the Book of the Dead "live within the bodies of men and feed upon their blood." In luring man into courses which we must for the moment call evil, they acted solely according to the Will of God. They were not evil in their essence, nor were their activities in any way destructive to the scheme of evolution, but on the contrary necessary to it. They implanted in the astral body of man certain desires which tempted him to become more and more deeply preoccupied with the physical environment which was building its walls about him. Such a "fall" was necessary to him for two reasons. In the first place it was only by immersion in the material universe that he could develop the self-consciousness which enables him to say "I am I," that is, to regard himself as an individual. And secondly, the temptation to Wrong Action which was the natural result of individuality in a world of sense, gave birth to Free Will, or the possibility of conscious choice between two courses of action.

The importance of these remarks, so far as our present purpose is concerned, lies in the fact that the ego of the Pontifical Child was withdrawn from evolution prior to the entrance of the Lucifer Spirits into the cosmological scheme. It was withdrawn that it might remain unaffected by such influences, and be for ever non-individualized. We may suppose the reason to have been—though without giving undue credence to what in the present state of our knowledge can be no more than supposition—that had the Ego of Jesus of Nazareth possessed full self-consciousness and free will he might have chosen such a course of action as would have resulted in a frustration, at least for a time, of the Divine purpose. Be that as it may, we know the Ego to have been withdrawn and to have been guarded for ages in the Sanctuary of Initiation under the name (in the Egyptian Ritual) of "the Sycamore of Hathor" and the "Blossom of the Hidden Horizon," and also to have been worshipped as "Osiris-whose-heart-moveth-not." The body into which this Ego was born was no less a highly specialized product of deliberately modified evolutionary processes, for its astral body was the astral body of Buddha on its etheric body the etheric body of Moses.

We may recapitulate these perplexing details very simply thus :

The Royal Child, a reincarnation of Zoroaster known as Jesus of Bethlehem.	Physical Body ...	Descended from Solomon.	
	Etheric Body ...		
	Astral Body ...		
	Ego of Zoroaster ...		
The Pontifical Child, without Free Will or Self-consciousness, known as Jesus of Nazareth.	Physical Body : ...	Descended from Nathan.	
	Etheric body : ...	" " Moses.	
	Astral Body : ...	" " Buddha.	
	Ego :	Non-individualized.	

Why not admit in plain words that the statements of the compilers of the Bible are based simply on hearsay, and as such should not be taken too seriously? Why resort to such ingenious and fanciful theorising?

THE SOUL OF THE BEAST

Semitic religions assign spirituality only to human beings. Beasts, as they dogmatise, are not possessd of a soul. To some—and among them the great humanitarian worker Bradlaugh

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is a most noteworthy personality—this discrimination has been a bar in the way of their acceptance of Christian metaphysics. Thought, however, in the West has not been stationary. It has progressed since the time of Bradlaugh, and it is a happy sign of the times that serious thinkers have begun to percieve the fallacy in denying the characteristics of a soul to the animal. The following are extracts from a contribution to *The Occult Review* for April 1923:—

In the early part of the present century the world of psychological investigation was startled by the extraordinary claims made for the thinking horses of Elberfeld. The performance was hardly less extraordinary than the claim, and the cry of fraud which was first raised was shown to be quite unfounded. It is perhaps remarkable that the controversy concerning the intelligence of animals has been carried on with as much acrimony as that concerning the nature of spiritualistic phenomena, and the coincidence, as we shall see later, may be more than a chance one.

Following the work on the horses of Elberfeld came a number of remarkable experiments with various dogs, which have culminated in those of Fraulein Henny Kindermann with her Airedale terrier-bitch, Lola. These experiments were carried out mainly during the stress and deprivation of the war period. Their results are of the most astounding nature, and although we have to rely on Fraulein Kindermann's word for most of them, I do not think there is the least reason to doubt her *bona fides*.

The dog was first taught to count by means of tapping with its paws, and various arithmetical exercises were then attempted and achieved with the greatest ease. Lola then learnt to associate numbers with sounds and the shapes of letters, and thus to spell and express its thoughts in words, which were tapped out on its mistress's hand. It is impossible in the course of a short article such as the present to recount one iota of the interesting experiments that were done, and of the remarkable results that were obtained. The reader must consult the book for himself. The following, however, are amongst some of the most extraordinary results. Lola was taught to tell the time from a clock, but so accurate *ex hypothesi* was her sense of time that she was able to tell her mistress the time without consulting this instrument on which we human beings have to rely. She not only rocognized persons by their smell, as we know dogs are capable of doing, but could also accurately record their psychic states by this means. Thus, on one occasion, after some pressing, she described her mistress as smelling of lying, after the latter had promised to take her to Munich, but at the time was thinking of doing otherwise. Her abilities at arithmetical problems I do not stress, since in this respect she does not seem to have excelled the Elberfeld horses, whose powers of mentally extracting roots seem to have been more highly developed than those of human beings, but her capability for correctly forecasting the weather must not be passed over without mention. It should be noticed, however, that all these and similar remarkable feats were, according to Fraulein Kindermann, only achieved by the dog when they were novel: as the novelty wore off, so Lola's powers appeared to decrease also.

Some of the recorded conversations between the dog and her mistress are most extraordinary. On one occasion Fraulein Kindermann asked Lola why dogs preferred being with human beings rather than with other dogs. Lola replied "Because of their eyes and their sorrows without ceasing". Franlein Kindermann even attempted such philosophical questions as "Why are you living?" to which Lola replied *Egal ich lebe gern*! (It's all the same to me, I like living!).

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Scientfic research has thus convinced Christendom of its error. Prejudices, however, are hard to die. The writer quotes the following statement from Swedenborg with approval:—

"The soul of the beast," writes Swedenborg, "considered in itself is spiritual . . . It must, however, be observed, that the souls of beasts are not spiritual in the degree in which the souls of men are, but they are spiritual in a lower degree; for there are degrees of spiritual things." This view marks a great advance on the old-time orthodox teaching that man alone possessed a soul. Man alone was supposed to be a spiritual being, he alone could think and reason, he alone possessed the gift of immortality: the animal was a mere automaton moved by blind instincts.

The Vedic belief is that the soul of the animal is in its essence not a whit different from that of a man. The soul is the same, only its physical accoutrement differs. That alone is its handicap in the body of an animal, and this is a result of its own actions in some past life. This view will by and by assert itself. We welcome the scientists of the West in their bold strides towards a rapproachment with the religion of the East, from which they have long been estranged.

THE CROSS—3,600 YEARS OLD.

We take the following from *The Islamic Review* for March 1923 :—

That Christian son-worship is to all intents and purposes the sun-worship of primitive man under a different nomenclature is by now an open secret. The supposed birth date of Jesus is the same on which ancient Rome celebrated her Apollo Day—December 25th; conceptions such as virgin birth and Divine sonship have also been traced to a remote antiquity, prevalent among several races. All this must surely be more than a mere coincidence. Every now and then something new comes to light strengthening the view that the Church creed of the day, handed down through Constantine is the same old myth under the veneer of Jesus' name. Among the articles found in the tomb of the Pharaoh Tutankhamen, recently unearthed in the Valley of the Kings (Egypt), there is one which constitutes another startling revelation. There is a candle with a candlestick; it is this latter that tells a significant tale. The candlestick is made in the *shape of the Cross*. After all, even the chief Church symbol, the Cross, is nothing new! It formed the object of adoration long, long before the birth of Jesus, in the Egypt of 3,600 years ago!

HINDU-MUSLIM UNITY.

A writer in *The Islamic Review*, issue for March 1923, draws pointed attention to the following observations of Mr. S. C. Bose made in an article of his, which appeared in a past issue of *The Vedic Magazine* :—

"The conception of Indian Nationalism which the Arya Samaj has, directly or indirectly, helped to propagate, appears to be a narrow one. The India in which we live is not a Hindu India. Indian Nationalism cannot therefore mean Hindu Nationalism, The problem for modern Nationalism, The problem for modern India is ... to give to Indian Nationalism a wide, tolerant *non-sectarian and non-religious basis.*"

The writer says *aye* to these observations, and bases on them the following remark of his own :—

Tension of feeling between Hindus and Muslims is perhaps nowhere so great as in Upper India—the sphere of Arya. influence—and its outbursts have, unfortunately, been neither few nor far between.

The writer should be singularly removed from current history so as

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not to be aware of the recent happenings in Multan and Malabar. In both the tragedies the aggressors were Mohammadens. Unbiased Mohammadan leaders whose honesty has so far been beyond cavil even on the part of a scurrilous press whose uniform mission has till the present time been to distort events and by hook or crook fasten the blame for every violation of the Hindu-Muslim pact of amity on Hindus, have admitted that the offensive in both these tragic occurrences was taken by their co-religionists. And Malabar does not lie in Upper India. It is not within the sphere of Arya influence. How in the face of these palpable evidences to the contrary the writer yet asserts that 'Islam signifies peace, harmony, homogeniety' is an enigma. The name may, the character of a section of its followers—and that section refuses to be curbed by the saner section—does not lend colour to that significance.

One more observation of Mr. Yakub Khan has come to us as a wonder. Writes he:—

> It is frequently argued that to a Muslim his religion is all in all. He has nothing to spare for his country. "Muslim first." he says, "and Indian next." This, again, is an unfortunate piece of misunderstanding. The criticism would indeed hold good if Islam were incompatible with patriotism. Such, however, Islam surely is not. What is patriotism, after all ? Love of country. Can a religion that stands for the love of humanity be insensitive to the love of country ? Islam, it is true, is not national in its scope, nor international. It is cosmopolitian. It embraces the whole of humanity within its open arms. How could it be expected to give a cold shoulder to the children of the soil ? Nay, it entitles those near and dear to special consideration.

The *Modern Review* complains that in recent floods in Bengal, where the majority of the distressed were Mohammadens, the appeal for relief as far as Mohammaden donations and volunteering were concerned, fell on deaf ears. Mohammadens are alive to the Khilafat disaster in Angora and raised for it a fund, but when even their brethren in faith suffer at their door, they refuse to listen to their cries. And yet says the writer in the *Islamic Review* that "those near and dear are (according to the tenets of Islam) entitled special consideration." For us who live in India the discovery that these tenets of Islam are practised by the Muslim populace has yet to be made. As for us we have sincere regard for the concern that a Muslim evinces for his religion. We wish the Hindus, too, were to take a leaf from his book. Religion, however, should sweeten the relations of its followers with their neighbours and compatriots of other faiths. It should broaden, instead of narowing down, their outlook on humanity. It should include within its fold patriotism and politics.

May we, in the same connection, make a present of another article by a Bengali gentleman, Mr. Banerjee, which appeared in our last issue, to Mr. Yakub Khan ? He will find that in another part, which too, is outside the sphere of Arya influence, the Hindus have similar grievances of Muslim aggression.

THE RECLAMATION OF MALKANA RAJPUTS.

It is difficult to guess when Malkana Rajputs, living in the districts of Agra and Mathura, and their brethren of similar other castes, inhabiting the

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neighbouring areas, consented to be called Mohammadens, only to be *called*, for in their beliefs and practices they have all along been Hindus. They have in their social intercourse kept as much aloof from their brethren of Islam as their conversion, though nominal, forced them to remain from Hindus. They never dined with them, never intermarried with them, never ate beef, never violated any social rule of orthodox Hindu caste. Their language has till this time remained Hindi. Their dead, no doubt, they bury. Thus they become Mohammadens, that too, in their bodies only, when they die and not before. It was a happy thought of the Rajput *Biradari* to reclaim them to its fold. It is such tenacious sections that prove the strength of communities and religions. Inspite of the ostracism that Hinduism has for centuries been practising towards them, they have not given up their fidelity to the faith of their ancestors. Mohammadens for the purposes of census, they have refused to be Mohammadens for any religious or spiritual purpose. Their spirit has been Hindu. And if Hindus have thought of drawing them closer to thier breasts again, they deserve, at this time of day, scant praise. Blood has after all proved thicker than water. The wonder is, it did not prove so earlier. If it had, the history of Hinduism should have been differently written. Under the lead of Swami Shradha Nand, the Bharat Hindu Shudhi Sabha, established at Agra, has for the last month or more been actively busy in arranging their *Shudhi*. The Sanatanists have in this sphere worked hand in hand with the Arya Samajists. We congratulate the former on the dawn of their returning sense as regards the importance of widening the fold of their religious fraternity. Any religion worth the name must address itself to the salvation of the whole humanity. Declarations have begun to be issued that Hindus, in whatever times converted, can be taken back, if they desire to return to their faith. The principle being admitted, the whole of India becomes the field of proselytising activities of Sanatan Dharmists. If they take only one more step with us and recognise that in the beginning the Vedas were the scriptures believed in in the whole world, the confines even of India will cease to operate as a barrier in the way of the Arya (Hindu) faith. The Hindus will then become a conquering race. For conquest in one field is only a preparation for conquests in other fields. What requires being changed is the outlook. Once you begin striving for salvation, you get salved in all spheres. Our felicitations, therefore, to the Hindu community on this new awakening in its ranks. To us the movement started in Agra and Mathura has a deeper and wider significance than a step towards the reclamation simply of Malkanas. It changes the whole aspect of Hinduism. Will Sanatanists in their sincerity admit that it was Dayanand who in the present age sounded the bugle note of the advance of the Aryas in the battlefield of religions of the modern day? Even if they do not, the *Atma* of the Rishi is satisfied that they are following in his steps.

The hue and cry that a section of the Mohammaden press has been raising against the reclamation movement, launched by the Hindus, should have deserved only to be passed over and ignored. It is for the first time

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after long that our Muslim friends have seen signs of life in the Hindu camp. They have been converting and converting without the Hindus showing any concern about the fate of those that were wrested away from them and their faith. The novel experience of resistence and an attempt at counteracting their past proselytising efforts must of necessity have evoked a little anger, a little grumbling, a little wailing and weeping amid the unintelligent section. Fortunately for both the communities, among Muslims themselves there are right-thinking people that are giving their coreligionists the only sane and right advice. Liberty to reclaim and even to proselytise is the golden right of every religious. This is the main part of religious liberty which the movement for *Swarajya* to be real should safeguard; it should, in no case endanger this liberty. Hindu-Muslim unity has nothing to lose by this movement. The flutter in the camp of Islam is only temporary, and must die down through its very ineffectiveness. To us it was a surprise to learn of a meeting of Musalmans, held under the presidency of Mr. Pickthall, charging Swami Shradhanand with using violence and force in the execution of his blissful religious mission. The locality is neither Malabar nor Multan where the use of violence should have evoked no response on the part of the victims. Reclamation of thousands has been carried on peacefully without even a single occurrence of bloodshed or blows. The Malkanas, as we said, are Hindus. It was for their brothers to recognize them as such. This is the long and short of the whole proceedings of the *Shudhi* programme. The scenes that take place are of resuscitated love, revitalised affection. Every eye that witnesses them is full of tears. Brothers embrace after a long period of separation and severance of brotherly ties. Where, in the name of the Lord is room for violence amidst such scenes? Our Mohammaden brethren, if they were present at these scenes, would themselves melt and weep with the rest. For they too have a heart that is not dead to brotherly feelings.

WHO IS A HINDU?

The following account of a meeting of Hindus at Poona is taken from the report of the Secretary, the Hindu People's Assosiation, published in the *Servant* of a recent date:—

The 3rd meeting of the above Association took place on the 25th March in Kibe Wada, Poona, under the conductorship of Dr. Navale. The meeting was attended by some Brahmin representatives including one well-known Sastri and representatives of the Mali, Jains, Maratha, Mang, and Mahar communities. The subject matter of the day was the necessity of re-conversion or conversion to Hinduism, and a very lively discussion took place. The definition of a Hindu was suggested as follows:—Those who acknowledge the Vedas or any other religious book based on the Vedas, should be called Hindus. Knowledge of and action according to these religious books is of course necessary but mere reverence, too, for these sacred books would be considered as a sufficient attribute. A Mahar gentleman was willing to accept this definition on the condition that their right to read and learn the Vedas was acknowledged by the three upper classes, namely the Brahmins, Kshatriyas and Vaisyas. To this the Brahmin gentlemen gave no satisfactory answer. However, the above definition of Hinduism was generally supported by all.

All the people assembled were unanimous on the main question that converts

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should be admitted back to Hinduism on going through a certain religious ceremony mentioned in the Deval Smriti which is very short taking only half an hour and costing not more than a rupee. This ceremony was generally approved by all. It was further agreed that converts of less than 20 years' duration in other religions should be taken back to Hinduism by going through the above mentioned ceremony, in the presence of three gentlemen of social status. The Brahmin and Jain gentlemen held that the ceremony should be performed at the hands of the religious sects such as the Brahmins, Jungams, etc., according to the old usage. But a few non-Brahmins took exception, claiming that men of any caste who had learned that ritual should equally have the right of administering that ceremony. No agreement was reached on this point in the meeeting.

The next question discussed in the meeting was about the admission to Hinduism of converts above 20 years standing or of men who originally belonged to other religions such as Christiatiy and Islam. All the members were unanimous that these people too if they wish to embrace Hinduism should be admitted to our faith and society. But the problem as to what ceremony they should undergo or what place they are to get in the arrangement of the caste system, was left undiscussed, as many people thought that time was not yet ripe for tackling the same.

According to the Secretay's request a Mahomedan gentleman was present at the meeting listening to the proceedings throughout.

A CALL FROM AMERICA.

Dr. K. C. Dev, M. D., writes to us in a letter dated 1st April :—

Dr. Frederick G. Fox M. D., was initiated into the Arya Samaj by me in Chicago in 1914. His letters appeared in the *Vedic Magazine* in the same year telling the complete story of his conversion. He was the first President of the Samaj there, which held a membership of more than a dozen young people. He writes in his last letter dated 22nd February 1923 "There has been some agitation in America on religion. Rev. Grant in New York, has openly refuted the divinity of Christ. Following him a Jewish rabbi in N. Y. has done the same. Many other points are declared as incredible *e.g.*, Christ's walking on water, making wine, feeding the multitude on a few fishes etc., etc. According to tradition it will soon be time to give Shirley (Dr. Fox's daughter 6 months old) a bone to chew on. Can you picture this? But my little girl must be a vegetarian, although I know it will be a hardship as it is with me." The above paragraphs show one thing *viz.*, that the field is ready for the Vedic missionaries, to carry the blessed message of Dayanand across the seas from one end of the American continent to the other. May I ask some of the enterprising, self-sacrificing Arya heroes to take up the banner and carry it over to the millions there. I may by the way mention that Dr. Fox has been doing a great deal of work amongst his friends, out of whom dozens have given up meat-eating and some of them have been reading Satyarth Prakash and other Vedic books. I now and then get such letters and try to supply the needs of my friends there, but it would be much better if some society or Arya Samajist could take up the work and help me in this propaganda work. This ceremony of giving a bone to chew at the age of six months is nothing else but a corrupt form of **अन्न प्राशन** ceremony of the Aryas. I am sending my friend, Fox, the information and directions for the ceremony, but it would have been

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more useful if some Pandit of ours were there to actually perform the Sanskar. I shall wait and see how many respond to my appeal.

A CONFESSION OF FAITH

ARYA FIRST, ARYA SECOND, ARYA LAST.

INDIAN FIRST, INDIAN SECOND, INDIAN LAST.

Mahashaya Krishna, Editor, Pratap, Lahore, writes the following note to the press :—

The reclamation to Hindusim of Malkana Rajputs in the districts of Agra and Muttra has caused a stir, not only in the religious communities concerned, which naturally view the movement with communal and religious interest, but what to us is a great and inexplicable wonder, in political circles also. The Malkanas are to all intents and purposes Hiudus, as Government Gazetteers and statements by unbiassed observers clearly bear out. Conversion in their case is a conversion simply of their communal designation.

Virtual conversions from Islam, too, there have been in every age and in every clime. How many Mohammedans every year turn Christian ? The Arya Samaj has, from the very day of its inception, been taking into its fold men and women, both Mohammedan-born and by conversion Mohammedanised. And yet never was such hue and cry raised against those acts of 'apostacy,' as a considerable section of the Mohammedan Press has been pleased to term the change of what simply is a communal designation, going on in the present case in Agra and its neighbourhood.

Islam to us appears to be a living faith and as such should naturally feel anxious to retain the fidelity of its followers. By every rightful means it should try to prevent their reconversion. We shall welcome its propaganda, wherever it carries it. It is true religion to forbear every other religion. Only let this attitude be mutual.

Will our Mohammedan brethren place themselves in the position of Hindus and imagine that a whole tribe or a number of tribes, deprived of their religious designation, no matter how, and with it of their rights and amenities in the community, have stuck to their faith and social conventions for centuries, and to-day evince a desire to return to the ancestral fold ? Should the Hindu refuse to take his brethren back ? Should he bar before them the door of his faith ? Blood, they say, is thicker than water, and to-day it is blood, blood of the same ancestors, flowing in the veins of both the parties, that is drawing two sections, severed long since, of the same community in close embraces to each other. The Mohammedans should bless, instead of cursing, such scenes of brotherly approachment, if for nothing else, to vindicate at least that the bond of fraternity, for which Islam stands, is no parochial cant but a genuine principle of ethics, based on a broad world-wide outlook on human psychology.

We contend it is the God-given right of every community to spread itself. Nay, it is a God-ordained necessity that the message of God should find its following and add to it. The Veda says "*Krnvanto vishvam aryam.*" Make the whole world Arya. The appeal of religion has to be carried as a matter of duty to every human soul, and that by every true recipient of the true dispensation.

Why, pray, this hue and cry against simply a performance of a Heaven-ordained duty ? Is it urged that Hindu-Muslim unity is endangered thereby ? Oh the fantasy of this unfounded fear! That unity which is no less dear to us than to our brethren of Islam, has already passed through, and survived, that danger at the hands of Mohammadens, who never

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in the course of our joint struggle for *Swarajya*, stopped, or even slackened, their proselytising propaganda. It will survive this new danger, too, if danger it be, and with no less safety.

I, as an Arya Samajist, should feel ashamed in requesting a Mohammedan, for the sake of Hindu-Muslim unity, to abjure taking his Kalma to my Hindu brothers. I trust in the truth of my faith, and shall appeal in the name of that truth alone. The Mohammedan, too, I presume, is similarly confident of the inherent strength of his religion, and should not as a faithful follower of Islam make political exigency the crutch of his, what to him should be, adamantine faith.

Such being my position as regards my own and my Mohammedan brother's right and duty in this most vital affair of our religious and political co-existence, let me, as I close, address a few words to the political pilots of my storm-tossed country. The responsible section recognises the force of my claim. Yet some among them are who whisper the wise caution 'Not Now,' Do they mean we should give up practising some of the tenets of our religion till the achievement of *Swarajya* ? The *Swarajya*, in preparation for which religious activities have to remain in abeyance, may of *Swarajya* be a spectre. *Swarajya*, with a soul, a living soul, it cannot be. For *Swarajya* is another name for liberty, and liberty, that capricious goddess, instals itself first in the field of religion as its most sacred domain. If forbearance is to be the motto of *Swarajists* after the attainment of *Swarajya*, pray why not adopt the same motto now. Let us from the first be used to practising that virtue to be worthy of our liberal mission when the hour of liberty comes.

The voice of this section of political propagandists is but faint. There is another section whose clamour is louder. They pose to be the prophets of a new religion, which, they say, is beyond the limitations of books and dogmas. They are believers, as they say, in a higher religion, the religion of humanity. Why not place politics on the same high pedestal and raise it above particular climes and countries? Why narrow your mind in one sphere and broaden it in another? Religion of the Veda, as I follow it, has room for any the highest humanitarian flights. It places no imbargo on patriotism, none whatever on humanitarianism. The two terms I reconcile in the light only of my religion of the Veda. To me patriotism is a most sacred command of my religion. Says the Veda :—*Ida Sarasvati Mahi tisro devir mayobhuvah.* Mother-tongue mother culture, and mother land——these are the three divinities that bless. I serve my country, for by that service I fulfil a most sacred mission of my religion. I follow my religion, for by such conduct I serve the best interests of my country. Let my country accept my faith, it is its highest good. Let my faith work out. the liberation of my country, it is a part of its self-fulfilment. I am conscious of the necessity of political union, and am a staunch Arya, when shoulder to shoulder with a Mohammedan brother, I press forward in our joint patriotic struggle for the emancipation of our common motherland. Prophets embrace each other where politicians fall out and we to-day are following a patriot-prophet, not a patriot-politician. For both religious and political purposes, I am Arya, first, Arya second, Arya last, and all the same, an Indian first, an Indian second, an Indian last. To me, the terms, in at least their patriotic significance, are synonymous. If by loving a particular country, you do not forego your love of mankind in general, by professing a particular faith, too, you do not forego your higher religion of humanity. Religion, in its essence, as revealed in the Veda, is universal. It becomes particular, when applied, just in the same way as humanitarianism, a sentiment of world-wide sympathy becomes particularised, the moment you apply it to particular cases. And

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what is patriotism but a form of that same particularised humanitarianism ?

The problem for me is solved. The issues before us are thus quite clear. If even after this reconciliation of patriotic and religious duties, our political mentors urge a conception of patriotism which excludes religion, let me put to them clearly that religion is my heritage from my Divine Father. I love my father-land, but my love for my Divine Father is greater. To me happily my love of my father-land is a channel through which my love of my Father Divine expresses itself. Between politics and the practising of my religion, in which I include the propagation of my faith, I see no antagonism, none whatever.

With those that in the name of comradry in politics and patriotism, demand of me the sacrifice of my religion, I part company and in this I represent a section of political workers. that are of my way of thinking. We serve our country so far as, and for the simple reason that, by serving our country, we serve our God. We are Indians as *Aryas* and *Aryas* as Indians.

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